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PUNJAB DISTRICT GAZETTEERS.

VOLUME XXX A.

FEROZEPORE DISTRICT,

WITH MAPS.

1915.

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PREFACE

The original edition of the Ferozepore Gazetteer was published in 1883-84. A revised edition was rendered necessary by the addition of the Fazilka Tahsil to the Ferozepore District. This was published in 1889. Mr. E. B. Francis appears to have been responsible for this revision. Since that time numerous changes have taken place and the district has developed greatly. It was therefore decided to publish another revised edition.

The present work is based on the revised edition of 1889, but, besides bringing this up to date, a considerable amount of new matter has been included. A good deal of this relating more especially to the Fazilka Tahsil has been taken from Sir James Wilson's exhaustive Final Report of the Sirsa Settlement. I am also considerably indebted to the various officers of different departments who have assisted me with contributions dealing with their own departments; due acknowledgments have in most cases been made in the body of the text.

A list of books which may prove of interest in connection with this district is given in Appendix I. In addition to the ordinary maps, the maps in the assessment reports of the various tahsils should be consulted for further details, especially as regards the distribution of the various tribes.

In conclusion, I must apologise for the somewhat patchwork condition of the work which is due in the main to its being merely a revision of the old edition.

M. M. L. CURRIE,

1915. *Settlement Officer, Ferozepore.*

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CHAPTER I.—DESCRIPTIVE.

A.—Physical Aspects including Meteorology.

(a) Name.

THE name Ferozepore obviously means the town of Firoz. Probably the founder was Firoz Shah Tughlak, as the place must always have been an important position on the line of communication between Delhi and Lahore. Another tradition, however, ascribes its foundation to one of the Bhatti Chiefs, named Firoz Khan.

(b) General description and area.

The Ferozepore District, which has an area of 4,054 square miles according to the Settlement measurements while the survey area is 4,286 square miles, is the southernmost of the five districts of the Jullundur Division, and lies between north latitude 29° 56′ and 31° 11′ and between east longitude 73° 55′ and 75° 37′. Broadly speaking, it is bounded on the north-east by the river Sutlej, which separates it from the Jullundur District, and by the Kapurthala State, the boundary of which does not quite agree with the present position of the river; on the north-west and west by the united stream of the Sutlej and Beas, which divides it from the districts of Lahore and Montgomery; on the east and south-east by the Ludhiana District and the Native States of Faridkot, Patiala, Nabha, and Jind; and on the south and south-west by the Hissar District and by the territories of Bikaner and Bahawalpur. A permanent boundary with Jullundur, the Kapurthala State, Lahore and Montgomery has been laid down along the course of the Sutlej by various officers between 1902 and 1904. In consequence the district boundary no longer coincides with the river. These changes in some degree account for the difference between the Survey and the Settlement areas of the district.

In shape the district is somewhat like a distorted capital E with the centre bar removed. Were it not for the interposition of the Faridkot State in its midst, the district would form a fairly regular block occupying the left bank of the Sutlej for about 110 miles of its course and extending back from the river to a distance of between 30 and 40 miles. It is divided into five tahsils, of which Muktsar and Fazilka lie below the Faridkot State, and Zira, Ferozepore, and Moga lie above it. Moga is entirely away from the river; Zira occupies the angle opposite the Beas confluence, followed by Ferozepore, which extends down to the point where the

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(b) General description and area.

district is narrowest; while Muktsar and Fazilka have limited river frontages, but great depth towards the interior. There is an outlying group of 38 villages, known as the Mahraj *ilaka*, a little to the south of the main body of the Moga Tahsil, and in the centre of the same tahsil is a smaller group of *Chhvrak* and 5 other villages belonging to the Kalsia State. The riverside country from about 6 miles below Ferozepore to the southern limit of the Muktsar Tahsil forms the *jagir* of the Nawab of Mamdot, whose predecessors up to 1856 were ruling Chiefs. The Fazilka Tahsil was added to this district on the reduction of the Sirsa District in November 1884.

Some leading statistics regarding the district are given in Table I, Part B. The district contains only two towns of more than 10,000 souls, namely, Ferozepore itself, which with the cantonment had in 1911 a population of 50,836 and Fazilka with a population of 10,985. The administrative head-quarters are situated at Ferozepore, 4½ miles from the right bank of the Sutlej and about the middle of the western border of the district.

Ferozepore stands eighth in order of area and second only to Hissar in cultivated area, and third in order of population among the 28 districts of the Province. It comprises 4·3 per cent. of the total area, 4·7 per cent. of the total population, and 4·3 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places of the district are shown in the margin.

Town.	North latitude.	East longitude.	Feet above sea-level.
Ferozepore ...	30° 55′	74° 40′	640
Zira ...	30° 59′	75° 2′	695
Moga ...	30° 49′	75° 12′	720
Muktsar ...	30° 29′	74° 33′	650
Fazilka ...	30° 21′	74° 6′	585

(c) Physical features.

The surface of the district slopes very gently from the north-east towards the south-west at the rate of about 1½ feet in the mile. It is all of an alluvial formation and contains no hills, and indeed not a rock or stone. On closer acquaintance it is found to be divided into three broad plateaux raised slightly one above the other, the edges of which, in the form of two broken and shelving banks, run nearly parallel to the course of the river. The highest of these three tracts contains nearly all the Moga Tahsil, a few villages in the south of Zira, the extreme south-east corner of Ferozepore, and about half of the Muktsar and Fazilka Tahsils. It might be conveniently distinguished as the Kot Kapura plateau, the *pargana* so named (now in Faridkot

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(b) General description and area— (i) Physical features.

territory) being near its centre and forming a link between the Moga and Muktsar portions. Its surface is extremely smooth. The soil is a rather sandy loam of a reddish-brown colour, broken only by the lines of old water-courses along which sand-drifts are always to be found. On the extreme south-east, however, sand-ridges become common, and in places form the main feature of the landscape. The upper or greater bank which bounds this tract has an elevation of about 15 or 20 feet. It is most distinctly marked about Dagru on the Ludhiana road, 28 miles from Ferozepore, and in the Muktsar Tahsil. Below it is a tract of much more sandy soil having a width of 16 miles in the centre, but tapering off almost to nothing at both its upper and its lower ends. The Sutlej appears to have run under the foot of the upper bank up to a period about 350 or 400 years ago. In those days it did not meet the Beas River until some point between Bahawalpur and Multan. This sandy plain has been overrun by the river in the subsequent interval. This plain comprises the southern half of the Zira Tahsil (excepting a few villages above-mentioned), the eastern half of the Ferozepore Tahsil, and all the north-west of Muktsar and Fazilka, except a strip along the present course of the river. It might be called the Mudki plain, from the name of well-known battle-field, which is situated midway in its length. The leading characteristic of this tract is the brackishness of many of the wells, which increases towards the south-west until the water is undrinkable. Below the Mudki plain is the riverside tract, sometimes called the Bet. Between Zira and the confluence of the Sutlej and Beas the Bet has a width of 12 miles ; elsewhere it is not generally more than about 6 miles wide. Its soil is a dark grey clay intermixed with strata of sand. The lower or lesser bank which bounds the Bet is only 4 or 5 feet in height. Sometimes it is indistinct, so that the characteristic soils of the two tracts—the red sand of the uplands and the dark clay of the lowlands—are found for a short distance intermingled.

In Moga the upper plateau is locally known as the *Rohi* which really means firm land, the term being applied to this sort of tract as contrasted with the sands of Rajputana. The Mudki plateau has sometimes been called the lower *Rohi*. In Muktsar the Kot Kapura plain is called the Utar or uplands, in contradistinction to the Mudki plain, which is there called the Hithar or lowlands. But in Mamdot and elsewhere also the term Hithar (which is only relative) is applied to the tract within the reach of the annual floods of the river, while the Utar in that part of the district is the tract immediately

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above the Hithar, the name Bet not having been used till the present settlement when two Bet assessment circles were formed out of the old Hithar and Utar circles. In local speech Hithar is used for any land lying below one or other of the banks which mark the course of the river at various times. The "Rohi" in Mamdot is the western edge of the lower Rohi or sandy plain. In Muktsar the same term was applied by the Settlement Officer in 1872 to the extreme south of the Kot Kapura plain where it becomes uneven and sandy. Thus in the Muktsar Tahsil there are two quite distinct tracts called Rohi, while in the Fazilka Tahsil the Hithar corresponds to what is elsewhere known as the Bet and the Utar is the continuation of the lower Rohi or Mudki plain known in Muktsar as the Hithar and the Rohi is the continuation of both the Muktsar Utar and Rohi. The central region of the Bet in Mamdot and Ferozepore between the Utar and the lower Rohi is often called the Dhora, which means an elevated or dry tract.

(ii) Miscellaneous.

In the southern part of Mamdot there is a narrow belt of firm soil within the limits of the lower Rohi tract which is called the *sotora*. This is discernible in places higher up the valley.

The Bet country is full of irrigation wells, each surrounded by a clump of trees. The depth to the water level in this tract is generally not more than about 18 feet; in the Mudki plain it is from 30 to 40 feet. In the Moga and Muktsar country it commences at about 45 feet, but rapidly sinks to 70 or 80 feet, so that well irrigation is possible only on the north-east margin of this tract. In the Mahraj villages water is reached at a depth of 150 feet, and in the further southern parts of Muktsar and Fazilka at not less than 180 feet; and the cost of sinking a well to this depth is so considerable that wells, even for drinking water, are not found in every village. *Kankar* is found in many villages in the Mudki plain, but is not plentiful.

(c) Drainage— (i) Changes in course of the river Sutlej

The river ran under part of the lower bank about 150 years ago. Having probably shifted to that position suddenly from its former course, it met the channel of the Beas somewhere in the west of the Zira Tahsil. It then seems to have made a sudden turn to the north, reaching Shahkot in the Jullundur District. After this some of the water of the Sutlej returned temporarily to its former bed under the lesser bank and flooded a large tract of country, eventually making its escape into the Beas near Ferozepore, and in its retreat cutting out two or three curiously regular channels, now called *Sukkar* or dry

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channels, which with other *nullahs*, the result of more recent changes, seam the whole tract between the lower bank and the present stream. Mr. Brandreth in 1854 described the *Sukkar* as follows :—

(c) Drainage—(i) Changes in course of the river Sutlej.

"There is a curious channel, called the Sukha Nal, or 'dry channel,' between the new and old beds of the river, which has its origin near Tihara, in the Ludhiana District, whence it runs with a very serpentine course, along the whole length of the district to near Mamdot. Notwithstanding its winding course, the banks of the channel are so regularly formed as to have induced many to think it entirely artificial. More probably, however, it was originally a natural water-course, afterwards shaped into a canal. Its breadth is 100 feet, and its depth 7 or 8 feet. As recently as 40 years ago it is stated that some little water flowed into it, but since then it has remained quite dry. In former days its banks are said to have been fringed with beautiful *shisham* trees of which now no trace remains. Could the water be again brought into the channel a very great benefit would result to the country through which it passes; it is to be feared, however, from the result of recent surveys, that such benefits are unattainable save at great expense, as the bed is so changed as to be unsuitable for the feeding of inundation canals."

With reference to these remarks, it may be noticed that lengths of this and other similar channels have been incorporated in the inundation canals made by Colonel Grey.

(ii) The river Sutlej

The Sutlej has a fall of about 18 inches in the mile, the winter level of the water being about 725 feet above sea-level at the Ludhiana border and about 565 feet at the Bahawalpur border, which is about 115 miles lower down. The windings of the stream probably increase its length in the low season by one-third and reduce the slope proportionately. The volume of water in the Sutlej has sensibly diminished since the opening of the Sirhind Canal at Rupar, and in the cold season it is now easily fordable almost anywhere above the Beas confluence. The water of this river is more turbid than the Beas, which, from its clearness, has obtained the local name of *Nili*, meaning blue. This name is also given to the combined stream below the junction. The width of the combined stream is generally about 1,000 yards when the water is low, but increases to two or three miles during floods; and the depth and velocity also are, of course much increased at the same time. Mr. Brandreth, the former Settlement Officer, remarks :—

"The changes in the bed of the river are very frequent. Whole villages are constantly washed away in the course of a single season, while new lands are formed elsewhere with the same rapidity. The people are very superstitious on the subject of these inroads of the river, and have several imaginary

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methods of arresting its course. The practice they consider most efficacious is to throw a number of goats into the stream. . . . *Fakirs* and other sacred persons are also sometimes engaged to offer up prayers for the same purpose."

(c) Drainage—(ii) The river Sutlej.

These practices have not yet disappeared. Since Mr. Brandreth's time the river has generally tended to shift somewhat over to the west. It has cut to the distance of about a mile into the Lahore District and has left many islands and strips of lowlands deposited on the Ferozepore side. The bed of the river is a soft sand mixed with mud in layers. A surface of dry sand may overlay a bottom of wet mud, often forming very treacherous ground. It is not safe for a horseman to attempt to cross any of the channels, wet or dry, except along a track formed by the feet of cattle. The river is navigable only by very shallow, flat-bottomed punts, called *Chappu*. The larger decked boats of the western rivers, called *Beri* or *Zorak*, only rarely come up as far as Ferozepore. The *Chappu* is only fit for short trips, but will carry 60 or 80 persons, or a proportionate number of horses or conveyances, and perhaps 100 maunds of goods.

The river is now crossed by the Kaisar-i-Hind railway bridge made in 1886. It is 4,000 feet long, consisting of 27 girders founded upon groups of wells, and has a cart-road above the railway. There is also a second railway bridge above the confluence of the Beas and Sutlej. This bridge carries the Jullundur Doab Railway across the river and was opened to traffic in 1914. A list of ferries is given in Chapter V, Section A.

(iii) Drainage channels.

The principal drainage channel is the Sukkar Nala or old course of the Sutlej which has already been described. The Nala under the Danda also acts as a drainage channel in the part of its course that lies in the Zira and Moga Tahsils.

In the Muktsar Tahsil there is the Sotar depression which carries water down to the Badha Jheel at Fazilka. Above the Danda also there are some drainage channels ; the most clearly marked of these is the so-called Moga Nala which entering the tahsil, at Ajitwal runs through Moga itself and passes into Faridkot in the neighbourhood of Bhalur.

In the south of Moga there is another depression which is a continuation of the drainage channel of the Akhara Jheel in Ludhiana ; this channel marks the boundary between the spheres of irrigation of the Bhatinda and Abohar Branches of the Sirhind Canal.

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(c) Drainage—(iii) Drainage channels.

In the Muktsar Rohi there is what must obviously at one time have been the bed of a river: this channel is mostly clearly marked at the village of Babani. Its course is not very clear, but it would seem to be the same as that which is very clearly marked to the west of Abohar and which passes out about Koil Khera.

In this part of the Fazilka Tahsil there is another old river bed which runs near Jandwala Hanwanta and runs out near Gumjal, being marked in the survey maps as the old bed of the Naival river.

(d) Geology.

The soil of each of the three levels is practically of the same quality throughout its length, and its capabilities depend mainly upon the supply of rain, which varies directly with the distance from the Himalaya from 25 inches on the north-east border to less than 10 inches in the extreme south-west. The soil of the uplands has a great power of retaining moisture, especially where the surface is more sandy than the subsoil, and it will produce fair crops even in very dry years. The stiff soil of the riverain tract, on the contrary, though fertile enough if saturated at proper intervals, requires both heavier and more frequent rain, and, except in the Zira Tahsil, it cannot be cultivated successfully without some form of irrigation. The soil of the whole district being alluvial there is no indigenous stone. *Kankar* is found in places and in some of the wells especially in the Fazilka Hithar a curious, impervious stratum of whitish colour known as "*han*" occurs. A more detailed account of the local varieties of soil will be found in Chapter II, page 140.

Botany—(i) Trees.

The district cannot be described as a well-wooded one: in fact the general appearance is bare. Formerly the country appears to have been covered with a low scrub jungle as may be seen from the accounts of the battles of Mudki and Pheru Shahr, the site of the battle of Mudki being described in Lord Gough's despatch as follows: "The country is a dead flat covered at short intervals with a low but in some places thick *jhow* jungle and dotted with sandy hillocks." This scrub, however, being of little value has disappeared before the advance of cultivation. This original jungle consisted mostly of the *wan* (locally called *mal*) (*Salvadora oleoides*), a gnarled and shapeless tree with stiff foliage, somewhat resembling the leaves of the mistletoe, which produces the berry called *pilu*, the *kharil* or leafless caper *(Caparis aphylla)*, the *kikar* (*Acacia arabica*), and to the south-west the *jand*

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(*Prosopis spicigera*). These species are still the common trees of those tracts. The *shisham* or *tali (Dalbergia sissu)* and *siris* or *sirin (Acacia, or Albizzia speciosa)* are only found in the Bet or where they have been planted along the canal banks or as road-side trees. The same remark applies to the *nim (Azadarachta Indica)*. The *bakain* or Persian Lilac *(Melia azalarach)* is frequently to be seen near wells in the Bet; the *farash* or *pharwan (Tamarix orientalis)* is not very common above the upper bank. The *beri (Zizyphus jujuba)* is widely distributed, also the dwarf variety *(Z. nummularia)* which is considered a sign of good land. Other trees are the *dek (Azadarachta melia)*, the *reru (Acacia leucophlœa)* and the *phalai (Acacia modesta)*. The *pipal (Ficus religiosa)* is mostly confined to the banks of ponds close to which the village homesteads are generally placed. The *dhak* or *chichhra* or *palah (Butea frondosa)* is found in stiff soils in the eastern half of Moga. In gardens the mango, orange, lime, citrus, pomegranate and *jamun (Eugenia tambolana)* occur together with bananas, but the fruit is nowhere of very high quality.

Farash cuttings were planted in great numbers along the inundation canals in 1876—79 and are now fully grown. An attempt at arboriculture was made at the regular settlement in 1853, by causing each village in the drier tracts to set apart a small plot of land for the growth of trees, but these small plantations never having been tended have mostly disappeared.

There are a few plantations managed by local bodies as fuel reserves such as that at Kerawala which is controlled by the Fazilka Municipality and Bir Sirkar in Zira managed by the District Board, A few private individuals also own small groves, generally of *kikar* trees.

Along the river bank in many places there is a thick scrub jungle of tamarisk, mixed in places with the dwarf poplar and the *sarkhana* grass, which when growing thus is known as *jhal*. The tamarisk is known as *pilchi (Tamarix dioica)*; it is largely used as firewood; it is the same as the *jhao* of the Jumna or the *leih* of the Indus riverain. It is the first vegetation to make its appearance on land newly thrown up by the river and is of rapid growth.

(ii) Grasses.

The most common and perhaps the most useful grass is the *sarr* or *sarkhana (Saccharum munja)*. This is found to some extent all over the district, but is most plentiful in the riverain tracts, where in some parts acres are covered with its waving

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plumes. This grass plays an important part in the rural economy of the riverain, especially in the hands of Mahtams. *Wan* or *munj* fibre is extracted from it when pounded and this is twisted into rope or used to make chairs and stools. The thinner stems are used for winnowing scoops (*chajj*), while from the thicker ones huts and fencing are constructed. The young sprouts are useful as fodder though of no very high quality.

Another grass is the *dabh* or *talla (? Eragrostis cynosuroides)* which is so prevalent in the region irrigated by the Grey Canals as to be an absolute plague. This grass especially affects land tinged with *kallar* or alkaline salts and spreads with great rapidity, causing the abandonment of cultivation in time. As far as I am aware it is quite useless.

Owing to the extension of cultivation other grasses are now not very common, but the following are mentioned in the last Gazetteer as common :—

" *Kana (Saccharum spontaneum)* on the river-side, *dub* or *khabbal (Cynodon dactylon)*, and *palwan (? Andropogon annulatus)* on the river-side, and *dhaman (Pennisetum cenchroides)*, *chhimbar (Eleusine flagellifera)*, *karembar (Eleusine ægyptica ?)*, *seu*, *leha*, *khavvi*, and *gulham* in the upland tracts."

In the *jheels* in the Bet reeds *(dib)* are common.

(iii) Weeds.

Each tract has its own peculiar varieties of plants and weeds, while some species are found all over the district. The most widely distributed plant is perhaps the *akk (Calotropis procera)* which is most common in the poor sandy soils in the uplands and along the Danda ; it sometimes attains a considerable size. Its stems are used for firewood and in the Fazilka Tahsil for the construction of the wattle and daub huts known as *jhompri*, which are the usual habitation of the menials in Bagri villages. Near the *akk* and growing on its roots is frequently seen pushing its way through the sand the *margoja* or *akk ka mamun (Phelipoea calotropidis)*, an orobanchaceous parasite with leafless succulent stems terminating in peculiar flower spikes which are at first a creamy yellow colour but later turn to a brownish purple.

The *piazi* or *bhukla*, a species of wild leek, seems to have been originally a weed of the riverain, but is now found in the uplands in canal-irrigated lands, generally where the cultivation is neglected.

A most noxious weed found all over the district, especially in the wheat fields, is the *pohli*, a yellow-flowered thistle which is

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said to have appeared in the uplands on the advent of canal water. Other thistles are the *satiyanasa* and *khandiari* found in the uplands, while in the Bet the purple-flowered *leh* is common.

The typical plants of the uplands are the *bui, khip, tumba, lathia, chuhri sarota* and *bel*. The *bui* (*Aerua javanica*) is a low whitish plant with flower heads like "foxtails," which gives a greyish white appearance to the country where it abounds. The *khip* (*Crotolaria burhia*) is the wild Indian hemp, a wiry plant with small yellow flowers; the *lathia* is a very similar plant, but with blue flowers and is said to be a sign of bad land. *Chuhri sarota* is a tallish bushy weed found mainly in the Fazilka Rohi. *Tumba* (*Citrullus colocynthus*) is found in the sandiest soils: it is a creeping plant with a greenish yellow fruit about the size and shape of an orange, which is sometimes used as a purge in local veterinary practice: the goat is the only animal that will eat it. The *bel* is a convolvulus or bindweed, as the name implies, which though noxious as impeding the growth of the wheat is supposed to be a valuable fodder with a tendency to improve the milk supply. The *lathia* and *khip* have practically disappeared in the canal-irrigated area. Another plant that appears to have been previously common but which has given way before the spread of irrigation and cultivation is the *lana*, which is said to be a favourite fodder for camels.

In the poor harsh soil in the neighbourhood of the Sukkar Nala large expanses of ground are covered with the *lesan* or *resan* and the *hirmal*. The former is the senna plant and is extremely hard to eradicate as its roots go down for many feet; the latter seems to be a species of camomile.

In the riverain tract a plant which at once attracts attention owing to its prickly character is the *jowanya* (*Alhagi maurorum*), a low bushy plant with small red flowers. In the moist lands are found the *gagla*, a yellow-flowered vetchlike plant, and other similar plants which are used for fodder.

A curious plant which is an epiphyte on the gram and to a less extent on the rapeseed is the *giddar tambaku* with a spike of purplish blue flower. On rubbish heaps in the riverain the narcotic *dhatura* with its handsome white blooms and round spiky fruit is frequently to be seen.

CHAP I. A.

Physical Aspects including Meteorology.

(e) Fauna—(i) Animals.

The Ferozepore District contains but little in the way of big game. Black buck are plentiful in the Bishnoi villages in Fazilka, where shooting is prohibited, and are occasionally found elsewhere on the borders of the Native States, where they are preserved. *Chinkara* are found in the same localities and are common in the Nathana *ilaka*. *Nilgai* are sometimes to be seen in Nathana and even in Moga proper and are occasionally found in the jungles by the banks of the Sutlej, where also the hog deer or *para* occurs rarely. An occasional wolf is brought in for reward. Pig abound in the riverain jungles to the east of Ferozepore, especially near Sobraon, but seem to have been exterminated by the Mahtams to the west of Ferozepore, though there are a few in the Abohar silting tank and in the municipal reserve at Fazilka. The wild ass and the tiger which were found in Fazilka in the days of Mr. Oliver have long since disappeared. Jackals are common in the riverain tract and in the neighbourhood of towns, but are very rare in the uplands. Foxes are found in the sandy parts of the district, while hares are common. Otters are sometimes found along the river and near the large *jheels*. In the river itself the long-nosed crocodile (*sainsar*) and tortoises are common as are also porpoises and dolphins.

In many parts of the district the field rats are so common as to be a veritable plague and do damage to the crops. In buildings the ordinary house rat occurs. The mongoose (*neol*) is by no means rare.

(ii) Birds.

In the way of bird life the district is much better off. I am much indebted to Mr. H. W. Waite, Indian Police, for revising and adding to the information contained in the following paragraphs. The black partridge is common in the riverain tract, while the grey partridge is found in most places In the sandy parts of the district sandgrouse, both the Imperial and the Common varieties, are found, the former being especially plentiful in the cold weather, while the latter, I believe, breeds in the district. In the same localities the *obara* or *tilur* bustard occurs and an occasional Great Indian bustard is shot on the Bikanir border. In the cold weather various varieties of duck are to be found on the *jheels* and the river, while large flocks of the *kunj* or demoiselle crane daily wing their way inland from the river to the gram fields where they feed on the *sundi* caterpillar : the common crane also is by no means rare. Mr. Waite writes :—

" My experience is that one is found just as often as the other, but that the Common Crane, which is a larger bird than the Demoiselle, does not associate in such large flocks as the latter, and is generally more difficult to approach."

CHAP. I. A.

Physical Aspects including Meteorology.

(e) Fauna—(ii) Birds.

Snipe and Jack Snipe are scarce, though occasionally at migration time respectable bags are to be obtained. Large gaggles of Bar-headed Geese are to be seen on the river and the neighbouring fields. Quail are not very plentiful compared to what they are in some other districts. There are always a few about and at the time of the annual migrations at the beginning and end of the cold weather fair bags may be made. Various varieties of Plover occur, the commonest being the Courier, Grey, Green, and Goggle-eyed Plovers; curlew, both the ordinary and the so-called black curlew or ibis, are not uncommon. Herons, pelicans spoonbills, paddybirds, coots, cormorants and dabchicks are plentiful in suitable localities, while the Sarus and the Black and White Stork *(Chitror)* are occasionally seen. The common blue pigeon is to be found everywhere, but the green pigeon is rare; at the beginning of the cold weather large flocks of the Eastern Stock Pigeon visit the district. Doves, crows, sparrows, mainas, and parrots swarm, while vultures and various varieties of hawks are plentiful. Ravens are also not uncommon. In the cold weather large flocks of starlings and the rosy pastor appear.

The following is a list of the game-birds found in the district; notes in inverted commas are supplied by Mr. Waite :—

English name.	Vernacular.	Latin name.	REMARKS.
Great Indian Bustard	Gurain ...	Eupodotis Edwardsi...	Very rare.
Obara Bustard ...	Tilur ..	Houbara macqueeni...	Not uncommon in parts of the district.
Imperial or Black-bellied Sandgrouse.	Bhattitar, Kashmira, or Palla.	Pterocles arenarius	Plentiful in suitable localities.
Common Sandgrouse	Bhattitar ...	Pteroclurus exustus...	Not uncommon.
Black Partridge ...	Kala Tittar ...	Francolinus vulgaris	Common in the riverain
Grey Partridge ...	Tittar ...	Ortygornis pondicerianus.	Plentiful.
Quail ...	Bater ...	Coturnix communis...	Not very plentiful.
Bar-headed Goose ..	Mag ...	Anser indicus ...	Common.
Whooper Swan ..	...	Cygnus musicus ...	"Occasionally visits the district in exceptionally severe winters. Several were seen in 1910."
Ruddy Sheldrake or Brahminy Duck.	Ratta Mag Surkhab	Casarca rutila ...	"Common".

English Name.	Vernacular.	Latin name.	REMARKS.
Whistling Teal ...	...	Dendrocycna javanica	"Rare. I found immature specimens on a *jheel* near Jalalabad; it had undoubtedly bred there."
Mallard ..	Nilsir, Nila ..	Anas boscas ..	"Common."
Spot-billed Duck .	..	Anas poecilorhyncha	"Common, breeds in the district but sparingly."
Gadwall ..	..	Chaulelasmus streperus.	"Common."
Common Teal .	...	Nettion crecca .	"Common."
Wigeon ..	...	Mareca penelope .	"Not common." In fact distinctly rare.
Pintail .	...	Dafila acuta ..	"Not common."
Garganey Teal .	...	Querquedula circia	"Rarely seen except at the end of the season."
White eye .	...	Nyroca africana ...	"Common."
Shoveller ..	...	Spatula clypeata ..	"Fairly common."
Marbled Duck ...	...	Marmaronetta angustirostris.	"I have only shot this duck once."
Red crested Pochard	...	Netta rufina ..	"Fairly common."
Pochard ...	...	Nyroca ferina ..	"Common."
Tufted Pochard ...	...	Fuligula fuligula ...	"Not common"
Common Crane ...	Kunj ...	Grus communis.	
Demoiselle Crane ...	Kunj ...	Anthropoides virgo.	
Indian Blue Rock Pigeon.	Kabutar ..	Columba livia intermedia.	Common everywhere.
Eastern Stock Pigeon	Kabutar ...	Columba eversmanni	Large flocks in cold weather.
Green Pigeon ...	Hariyal ...	? Crocopus phoenicopterus.	Rare.

CHAP. I. A.

Physical Aspects including Meteorology.

(e) Fauna—(iii) Reptiles.

The *karait* is perhaps the commonest variety of poisonous snake found in the district. Cobras and a variety of viper (? *Echis carinata*) also occur. The *Chhimba* or *Wains* (*Psammenis diadema*), though commonly supposed by the people to be poisonous, and a hybrid cobra, is really a non-poisonous though vicious snake. The small house lizard is common, while the larger *go* or iguana is by no means rare.

(iv) Insects.

Mosquitoes are plentiful in the irrigated parts of the district, while at certain seasons sandflies are a veritable plague. White ants are very common and do a considerable amount of damage in houses, while black and red ants are also plentiful. Locusts sometimes appear in large swarms especially in the Fazilka Tahsil and a variety of grasshopper also does damage at times. The *sundi* caterpillar, which is I believe the larva of a species of leafcutter moth, does a lot of damage to the gram crops and to a less extent to the *sarson*. *Tela*, a green aphis, blights the *sarson* and in some years does a great deal of mischief. *Kira*, a sort of borer, in certain seasons ruins the *jowar* and maize crops.

(v) Fish.

On the subject of fish the old edition of the Gazetteer has the following remarks :—

"The principal kinds of fish found in the Sutlej are the *mahser*, *rohu*, and *sowal*. The following other kinds were observed by Mr. E. O'Brien, Deputy Commissioner: *charanda*, *dhungna*, *dambara*, *jhaila*, *malli*, *sohni*, *mohri*, and *ghogu*, the last being identified by him as *Callichroas bimaculatus*. Fish are caught in a drag-net, by which they are forced into a shallow."

To the above list of fishes may be added the name of the *bachwa* which is caught in considerable numbers, especially in the vicinity of the railway bridge. The fishing rights in the Sutlej have been let in recent years at Rs. 700 per annum. Some villages also let out the right of fishing in *jheels* running through their lands. Most of the fish caught comes into the local market, but some of it is sent to Kasur and Lahore. Besides the method of catching fish above mentioned another common method is by the use of a casting net (*sant*) : this is used mainly in *jheels*, the fisherman proceeds slowly on a bundle of reeds which he propels with a pole and casts his net with a circular motion. Another form of net used, especially in narrow and shallow waters, is one stretched on a frame work of rods : the fisherman pushes this before him as he wades along and when he feels a fish turns the framework over and pins it to the bottom. This is called *karalli*.

CHAP. I. A. Physical Aspects including Meteorology. (f) Climate.

The climate of the district is of the type usually associated with the dryer districts of the Central Punjab, that is to say a very hot summer with a short rainy season followed by a dry bracing cold weather. The cold weather begins about the beginning of November and ends about the middle of March though the nights are cool in October and remain cool till about the middle of May. The latter part of May, the whole of June and sometimes all July are extremely hot and there are only temporary falls of temperature until September Generally speaking the worst period is the month of June prior to the breaking of the rains which generally occurs about the beginning of July. There is frequently a break in the rains towards the end of July or the beginning of August, which is apt to be very oppressive owing to the increased humidity of the atmosphere. There are generally a few showers about the end of January or early in February and occasionally also in October or March. At the end of March and early in April hailstorms are apt to make their appearance and do considerable damage to the crops. In the early part of the hot weather before the break of the rains dust-storms are of constant occurrence and sometimes the atmosphere is laden with a dust haze for a week at a time. Hence the proverb *Kabul ka sarda, Firozpur ka garda* (Kabul for *sarda* melons. Ferozepore for dust). These dust-storms are most frequent in the sandier parts of the district such as the country south-west of Abohar and the Nathana *ilaka*, where the sandy group of Kaliyan villages is known as the 'mother of dust-storms'. In these parts occasional dust-storms arise even in the cold weather.

Generally speaking the climate is a most healthy one as the heat though extreme is dry and the cold weather is distinctly bracing. The finest men physically are the Jats of Nathana *ilaka* and the people of the Fazilka Rohi which are just the parts of the district which undergo the greatest variations in temperature. In the lowlands along the river, especially in the tracts watered by the Grey Canals where rice is grown, September and to a less extent October are bad months for fever, as the drying rice fields and the receding river floods leave behind them a considerable mass of miasma-breeding slime and decaying vegetation which is a fertile breeding place for mosquitoes.

Temperature.

No regular temperature records are maintained in this district, but I have been able to obtain some information from the Arsenal where temperatures are recorded, except on holidays.

CHAP. I A.
Physical Aspects including Meteorology.
(f) Climate—Temperature.

The following table gives the average temperatures for each month for the years 1905 to 1913 :—

—	—	1905	1906	1907	1908	1909	1910	1911	1912	1913
January ...	Maximum ...	60	66	66	68	65	66	67	66	72
	Minimum ...	41	39	42	46	10	42	46	48	43
February...	Maximum ...	58	66	65	76	72	74	76	78	74
	Minimum ..	38	47	46	46	42	45	47	49	49
March ...	Maximum ...	75	77	76	84	84	82	78	84	76
	Minimum ...	53	54	54	54	54	53	64	59	52
April ..	Maximum ..	95	95	88	96	91	94	96	94	98
	Minimum ...	63	62	64	67	65	64	65	68	67
May ..	Maximum .	108	109	101	103	104	106	110	108	102
	Minimum ..	78	77	79	71	73	76	70	76	74
June .	Maximum ..	106	106	105	107	104	111	107	109	100
	Minimum	82	80	78	80	81	88	82	82	76
July ...	Maximum ..	100	99	103	94	95	101	107	98	98
	Minimum ..	83	80	80	80	80	82	81	82	76
August ..	Maximum ...	109	98	90	88	97	96	104	96	97
	Minimum ...	83	81	76	78	81	80	83	79	79
September	Maximum ...	95	93	99	92	90	99	99	99	97
	Minimum ..	74	76	76	74	73	76	78	71	79
October ...	Maximum ...	91	89	94	91	91	95	94	94	95
	Minimum .	62	62	62	63	64	61	65	63	63
November .	Maximum ...	81	82	82	78	83	83	75	80	80
	Minimum .	5[illegible]	5[illegible]	51	51	55	51	49	52	51
December .	Maximum	70	7[illegible]	71	70	66	74	71	70	68
	Minimum ..	45	49	40	44	44	45	42	44	47

This table clearly shows that the temperature is highest in the months of May and June prior to the break of the rains. It remains high till October, but the night temperatures fall considerably in September. The lowest temperatures occur in January and February.

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Physical Aspects including Meteorology.

(f) Climate—Temperature.

—The actual highest temperatures recorded during these years were 126 in June 1910 and 120 in May 1911, while the lowest are 28 in February 1905 and 29 in January of the same year.

Probably the minimum temperatures are really lower than those recorded as the Arsenal buildings being enclosed by the Fort tend to retain heat.

(g) Rainfall.

The local rainfall varies between wide limits. There is a marked tendency for the rainfall to decrease as one progresses westwards; roughly the decrease is at the rate of an inch every ten miles. I give in the margin a table showing the average rainfall for each of the principal rain-gauges of the district for twenty years ending May 1914. This shows that the rainfall ranges from about 20 inches at Moga and Zira to 11 or 12 inches at Fazilka in the west and Nathana in the south. The monsoon generally does not commence till the end of June; most of the rainfall occurs in July and August and the early monsoon showers are often extremely local; the important September rains are uncertain, especially in the western part of the district. Usually there is but little rain between the beginning of October and the end of December, but two or three inches of rain usually falls in January and February. The rainfall varies between very wide limits as may be seen from the following table which gives the maximum and minimum rainfall for each gauge in the last 20 years:—

Moga ..	19·15
Zira	18·98
Ferozepore ..	17·17
Jalalabad .	12·14
Fazilka ..	11·09
Muktsar ..	13·19
Nathana ...	12·81

Rain-gauge.	Maximum.		Minimum.	
	Year.	Inches.	Year.	Inches.
Moga	1900-01	34·96	1896-97	8·24
Zira . ..	1894-95	37·35	1901-02	10·05
Ferozepore (City) ...	1908-09	37·74	1896-97	6·47
Jalalabad	1908-09	36·56	1899-1900	2·63
Fazilka ..	1908-09	34·66	1899-1900	4·36
Muktsar	1894-95	23·54	1899 1900	4·48
Nathana	1908-09	29·71	1913-14	2·43

The rainfall, especially in the case of the winter rains and the early monsoon showers, is often very local. It is fortunate

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Physical Aspects including Meteorology.
(g) Rainfall.

that practically the whole of that part of the district which is solely dependent on the rainfall has a light and sandy soil which will produce a crop if it receives three or four inches late in August and September supplemented by about a couple of inches in January and February.

(h) Earthquakes.

Though occasionally slight earth tremors are felt there is no record of the district ever having suffered from an earthquake.

Floods.

The whole of the tract along the river is naturally flooded every year from the river. Occasionally serious flooding and swamping takes place further inland. The Zira Tahsil seems to be most liable to suffer from an excess of water, but generally speaking since the Grey Canals have been brought under better control and provided with proper escapes this danger has been considerably minimised. The average level at the Kaisar-i-Hind bridge is 636·50 in the cold weather and 644·00 in the hot weather. The highest flood levels recorded appear to be 649·00 in 1900, 648·17 in 1906 and 648·16 in 1878. In both 1900 and 1906 Ferozepore City suffered to some extent from flooding.

In 1900 some 650 houses in the city and neighbouring *bastis* collapsed or were damaged and four lives were lost. To save the Artillery Lines the Grand Trunk Road to Ludhiana was cut; the railway was also breached. The Holmes Bund, which had been damaged, was repaired and extended.

In 1906 practically no serious damage was done; the water was successfully kept outside the city walls. Proposals were made to strengthen and further extend the Holmes Bund which partially protects the city, but eventually the scheme fell through.

The cantonment would probably suffer considerable damage were a really bad flood to come up to the city, as it would pass down the Sukkar Nala which traverses a low-lying part of cantonments. However this danger will be greatly minimised by the deepening and regrading of the Sukkar Nala from the Ludhiana road through and beyond cantonment for a distance of some five miles; this work is in progress.

The most disastrous flood, however, occurred at Fazilka in 1908. The rainfall for August in that year amounted to no less than 21 inches, while on the 31st August alone it amounted to 7·20 inches which on the night of August 31st-September 1st was followed by a fall of 4·10 inches. The water for many miles

Floods.

drained down the Sotar channel and was headed up by the Mubarakwah canal which crosses the Sotar near the tahsil boundary. The canal was breached in several places and the water continued its course. It was again headed up by the railway which prevented its passing down into the Badha Jheel and the water poured into Fazilka, being as much as five feet deep in some of the streets. Out of some 5,000 houses some 4,500 were estimated to have collapsed, while 14 lives were lost. The railway was breached and practically all the public buildings were so badly damaged that they have had to be rebuilt. Protective measures were taken by making a dip in the railway to give increased waterway and abandoning and levelling part of the Basantwah Canal to allow the water a clear passage to the Badha Jheel; a protective *band* was also constructed near the town.

B.—History.

The following account of the history of the district has been reproduced from previous editions of the Gazetteer. A short list of books which are of interest in connection with the district, mainly in matters relating to the Sikh wars, will be found in Appendix I :—

(a) Early history.

Hardly any district in the Punjab has so little early history attached to it as Ferozepore. It is almost entirely destitute of ancient buildings and contains no places mentioned in early records. Legends connected with Raja Salvahan attach to one or two other ruined sites such as that at Serai Nanga a few miles to the east of Muktsar. But none of the present villages or towns date from an earlier period than the reign of Akbar. This is mainly due to the fact mentioned in section A that the entire western side of the district has within the last four centuries been overrun by the river Sutlej, by which all relics of antiquity that may have existed have of course been effaced.

Along the top of the upper bank large mounds of earth and brick or pottery rubbish, called *thehs*, are often found, which mark the sites of former villages, and show that the bank of the river was inhabited in ancient times. Few remains are found in the tracts below the greater bank, the only ones I know of being at Channar and Kabar Wacha in the Ferozepore Tahsil; any others that existed must have been swept away by the river, which has coursed over all the lower country during the last two centuries. The most important of these mounds are those of Janer, 6 miles north of Moga and Serai Nanga; these are on the Great Danda,

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History.

(a) Early history.

There is another series of *thehs* in the south of Muktsar which mark what seems to have been an old stream running down towards Abohar. The largest of these is at Theri where enormous bricks in many cases bearing the impress of a hand are found; there is also a large *theh* at Jhumba, while Abohar boasts the remains of an old fort. Other well-known *thehs* are at Raoli and Danda Manda near Rajiana, both in the Moga Tahsil. I have obtained coins from some of these *thehs* which have been identified by Mr. R. B. Whitehead and Lieutenant-Colonel MacIver Smith, I. M. S. A list is given in Appendix II.

The Kot Kapura plateau must in former days have formed the northern margin of the great Rajputana Desert. Its situation and the proximity of the river, which then ran near the present towns of Muktsar and Faridkot, rendering it more habitable than the regions further off to the south, now the Bikaner territory: it was gradually invaded by immigrants from the Jaisalmer and Bikaner country. The earliest known rulers in this district appear to have been the Punwar Rajputs, one of whose capitals may have been Janer, the antiquities of which are described by General Cunningham in his Archæological Survey Report (XIV, 67—69). About the time of the first Muhammadan conquests of India a colony of Bhati Rajputs, of whose stock the great tribes of Manj Rajputs, Naipals, and Dogars are branches, came up from Jaisalmer under a leader called Rai Hel, and settled to the south of the present town of Muktsar. They overcame the local Punwar Chief and firmly established themselves. The pedigree of Rai Hel's descendants will be found in Section C, page 84.

Fifth in descent from Rai Hel were two brothers, Dhumh and Chinn. The Dogars and Naipals are descended from Dhumh. This branch of the tribe turned to the left and lived for a time beyond the Beas about Pakpattan and Dipalpur. The grandson of Chinn was Raja Manj. Mokalsi, the son of Manj, built Faridkot, then called Mokalhar. Mokalsi's sons divided into two families, called after the names of two of them, the Jairsis and Vairsis. Both became Muhammadans about the same time, about 1288 A. D. The Punwars silently disappear from the history, and the Manj families advance northwards to the river. In the beginning of the sixteenth century they built several towns or villages, which are still in existence, between Zira and Dharmkot, on what was then the river bank. Kot Ise Khan was built by Nawab Ise Khan of this branch about 1700 A. D.

CHAP. I. B. History. (a) Early history.

Meanwhile the Vairsis fixed their capital after two or three changes at Raikot, now in the Ludhiana District, and ruled the east of the *pargana*. The families acted as local Governors under the Moghal Suba of Sirhind.

The immigration of the great Jat tribes, who now people most of the district, commenced about two hundred years after the time of Rai Hel. The Dhaliwals, to whose clan the Dholpur Raja belongs, and who say they came from Dharanagri, somewhere in the south of India, appear to have been long established at Kangar, now in Patiala territory to the south-east of Moga, and to have attained some distinction, as shown by a daughter of one of them, Mian Mitha, being married to the Emperor Akbar.

The Gils, another tribe of Jats from Bhatinda, spread over the west of the Moga Tahsil not long after the Dhaliwals. In the end of the sixteenth century the Sidhus, who are of the same Bhati stock as the Manj tribes, came up from Rajputana. One branch, the Sidhu Barars, rapidly gained a footing in the south of the Gil country and drove its former inhabitants northwards, taking possession of their principal places. The Barars founded a chieftainship at Kot Kapura, and after a time rebelled against Nawab Ise Khan, the Manj Governor. The Empire was by that time falling to pieces, and they were not long in gaining their independence. The Raja of Faridkot is of this branch. Another branch, the descendants of Mohan, settled at Mahraj. From among them arose the Phulkian Rajas of Patiala, Nabha and Jind. Most of the Jat tribes were converted to the Sikh religion by the seventh Guru, Har Rai, about 1625 A. D. The tenth Guru, Govind Singh, on his flight from Chamkaur in 1705 A.D., sought refuge at Kot Kapura, but the Chief of that place, though a Sikh, refused to shelter an enemy of the Imperial Government, and the Guru fled on to Muktsar, where his followers were cut to pieces. He himself escaped to the Deccan. Not long after this event Nawab Ise Khan in 1715 rebelled against the authority of Delhi, but was defeated and killed. His territory was restored to his family, but from this time they had little power. The ascendency of the Sikhs dates from about 1760, when they defeated Adina Beg, the Moghal Governor of Lahore. Three years later they sacked Kasur and enriched themselves with enormous booty. Many of the refugees from Kasur came over to Ferozepore and established the present town. At the same time Tara Singh Gheba, of the Dallehwala Confederacy, a freebooter, who had become one of the Sikh Chiefs, began to make incursions into the north of this district from the opposite side of the Sutlej.

CHAP. I. B. History. (a) Early history.

He got possession of Fattehgarh, and his further progress will be related in the account of that *ilaka*. Tara Singh's conquest extended as far as Ramuwala and Mari in the Moga Tahsil, at both of which places he built forts. Meanwhile Sardar Jassa Singh, Ahluwalia, took possession of the Naipal country, and extended his authority to within a few miles of Ferozepore. The Nawab of Kot Ise Khan placed himself under the protection of the Ahluwalias.

In the *Ain Akbari*, Ferozepore is mentioned as the centre of a large *pargana* attached to the Suba of Multan, and paying a revenue of 11,479,404 *dams*, equivalent to Rs. 2,86,985. Another *pargana* mentioned in the same work, that of Muhammadot, is probably to be identified with the modern Mamdot, and would therefore fall within the boundary of the present district. The revenue of this *pargana*, as given in the *Ain Akbari*, amounted to 3,492,454 *dams*, equivalent to Rs. 87,311.

The fort of Ferozepore is stated to have been built in the time of Feroze Shah, Emperor of Delhi, from A. D. 1351 to 1387. Nothing more than a mound, surmounted by a Muhammadan tomb, marks its site. The following pages are taken from the report of Sir H. Lawrence, who was stationed at Ferozepore during the early years of the British occupation :—

"Both town and territory of Ferozepore bear every appearance of having been not only long located, but of having been at one time rich and populous. It is true that the fort of Ferozepore is not mentioned in the *Ain Akbari*, whereas that of Mamdot is mentioned. The *Ain Akbari*, however, cannot (as is pointed out by Captain Lawrence) be considered a complete statistical return; while the position, extent, and importance of the *pargana* as above described, give strong grounds for belief that in such times, and commanding then, as now, one of the chief passages over the Sutlej, and being on the high road between Lahore and Delhi, Ferozepore possessed at least a fortress of some kind; and the name and character of Feroze Shah* afford fair grounds for supposing him to have been the founder. But the fact does not rest on any local tradition. The Manj Rajputs say the town was named from their Chief Feroze Khan, who lived in the middle of the sixteenth century. The principal traders were Bhabras. The place was desolated by a pestilence in 1543 A.D., and the traders withdrew to Kot

* The foundation of several towns, and among them of Hissar, in the country between the Jamna and Sutlej, is attributed to Feroze Shah.

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History.

(a) Early history.

Ise Khan. The fact that Ferozepore was not attached to the Suba of Sirhind, but to that of Multan, goes to support the inference that it was at the time of Akbar on the right bank of the Sutlej. From its position, Ferozepore may have been a mart for the produce of the hills and the rich country between them and Amritsar; but being in the track of many of the hordes that ravaged the North-West Provinces, the town and territory seem to have suffered even more than the rest of the country bordering on the Sutlej."

(b) The Dogars

During the decay of the Delhi Empire, the country, which had apparently become almost depopulated, was occupied by the Dogars, a clan of Rajput origin, who are still prominent among the occupants of the district. The Dogars were a wild and lawless race, owning no permanent habitations, and delighting rather in large herds of cattle than in the more laborious occupations of the soil. Originally they were alternately graziers and cattle-stealers, but at all times bad cultivators, and holding but loosely the bonds of allegiance. They paid tribute to the rulers set over them according to the means brought to enforce the claim and when hard pressed they had little to lose by deserting their dwellings. On such occasions the Dogars would place their few chattles, their women and children on buffaloes, and flying into the tamarisk forests of what is now the Bahawalpur territory, or into the almost equally inaccessible desert of Abohar in Sirsa, there defy their pursuers, or take their time for coming to terms. These people, who are Muhammadans and call themselves converted descendants of the Chauhans of Delhi, emigrated some years ago to the neighbourhood of Pakpattan; and from thence, two centuries ago, spread for a hundred miles along both banks of the river Sutlej from a few miles above Ferozepore to the borders of Bahawalpur. At one time they were undoubted masters of Mamdot and Khai, as well as of Ferozepore: their seats were principally in the *Khadir* of the Sutlej, and their occupations pastoral and predatory. But a colony of several thousands settled many years ago in the large inland town of Sunam, and both about Lahore and Dera Ismail Khan they are to be found. The clan is subdivided into many branches; but almost all the Ferozepore Dogars trace their origin to Bahlol, a Muhammadan Dogar, who must have lived two hundred years ago.

It was gradually that the Dogars moved from about the neighbourhood of Pakpattan; and not until about 1740 A. D., that they reached Ferozepore, which appears at that time to have

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formed part of a district called the Lakhi jungle, and to have been administered by a *faujdar*, enjoying civil and military authority, residing at Kasur, and acting under the Governor of Lahore. A few villages occupied by Bhattis were at this time scattered over the Ferozepore plain; but on the coming of the Dogars the former moved southward, and Dogars soon established themselves in their room. The right of occupancy of the new possessors was allowed by the Lahore ruler, who, however, on their failing to give security for the payment of Government dues, took their children as hostages. Their rebellious spirit, however, soon broke out, and they slew the *faujdar*, Ahmed Khan Lalu; but in the weak state of the vice-regal Government they escaped punishment, and for a time remained independent of all authority.

Sukha Mallu, the head of a tribe as wild as that of the Dogars, and himself a cattle-stealer by profession, was then appointed *faujdar*; and such was the terror of his name that many of the Dogars absconded; but he enticed them back, and for six years managed the country, after which time the Dogars assembled in rebellion near the Takia of Pir Balawal; and the *faujdar*, incautiously going among them unarmed and unattended, was speared by one Phaima, who had long vowed his death. The followers of Sukha, who were at hand, hearing of the fate of their leader, fled and were followed by the Dogars, who plundered the *faujdar's* dwelling and murdered his son Kutb. Jul Khan was now appointed *faujdar*. Being pressed by the Lahore Government for arrears of revenue, he took refuge among the Dogars, and was protected by them. But although the *faujdar* thus formed an intimacy with this troublesome portion of his dependents, he had no sooner arranged his affairs with his superior at Lahore and returned to Kasur, than the Dogars commenced the same systematic opposition to his rule that they had carried on against the administration of his predecessors.

Sheikh Shamir, of Ulaki (then called Chanhi), was a violent man, and stirred up his brethren, the Dogars, against Jul Khan. The latter, after some opposition, seized 22 of their leaders; but in a short time, after levying a heavy fine on them, he released all except three, Muma, Muhammad and Akbar. Pir Khan, the head of the village of Dulchi, where the *faujdar* had been received during his temporary disgrace, went several times to Jul Khan and begged that he would release the prisoners. On his refusal to do so, Pir Khan concerted with Sheikh Shamir to seize or slay

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the *faujdar*. He again went to Kasur, and enticed their victim to an interview with the rebels on the banks of the Sutlej, promising to use influence to effect improved arrangements, and to bring to submission the contumacious Dogars. In the midst of the interview Sheikh Shamir slew the *faujdar*, and in the scuffle that ensued was himself killed by a chance blow from his own brother, Misri. Yusaf Khan, the Naib of Jul Khan, avenged the murder of his master, put the hostages to death by sawing their bodies across and hacking them to pieces. The manuscripts do not show who succeeded Jul Khan as *faujdar;* and considering the then disturbed state of the Empire, it is probable the Dogars were left for a time to themselves; for they seem, on failure of a common enemy, to have turned their arms against each other. One party calling in a band of Pathans, the other of Moghals, to aid them, these auxiliaries formed posts in different villages, received a share of the Hakimi dues, and were neglected or respected according to their strength and character. One of the allies so called was Mahmud Khan, son of the late *faujdar* Jul Khan.

(c) Sikh Period.

In 1763-64 A. D., Hari Singh, Chief of the Bhangi *Misl*, seized and plundered Kasur and its neighbourhood. Among the Sardars in his train was Gurja (Gujar) Singh (whose son Sahib Singh afterwards married the sister of Maha Singh, the father of Ranjit Singh), who, taking his brother Nusbaha Singh and his two nephews, Gurbakhsh Singh and Mastan Singh, crossed the Sutlej opposite Kasur, and took possession of Ferozepore, the fort of which was in ruins; while Jai Singh Gharia, with another band from the same quarters, seized Khai, Wan, and Bazidpur, in the neighbourhood of Ferozepore, and made them over to their subordinate, as Gurja Singh did Ferozepore to his nephew, Gurbakhsh Singh, son of Nusbaha Singh The Ferozepore territory then contained 37 villages, the proceeds of which Sardar Gurbakhsh enjoyed in concert with Burhan Dogar and Muhammad Khan, son of Gul Khan; but the two latter soon leagued and expelled Gurbakhsh Singh's garrison from the newly-repaired fort of Ferozepore. The latter then established himself in Sultan Khanwala, where was a mud fort, and from thence still managed to get the third portion of the Government share of the Ferozepore villages, Burhan Dogar and Suman Dogar, dividing between them a third, and Muhammad Khan receiving the remainder. In the year 1771 Muhammad Khan started for Amritsar with some horses for sale. On his first encamping-ground Gurbakhsh Singh attacked and took him prisoner, and then recovered the fort of Ferozepore. Between the years 1763

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and 1771, Gurbakhsh Singh acquired a considerable territory on the right bank of the Sutlej ; but in 1771, the same year that he recovered Ferozepore, a change in the course of the Sutlej left the Sukkar Nai dry, and carried away or rendered waste all the Ferozepore villages but seven. On regaining Ferozepore, Gurbakhsh Singh rebuilt the fort ; and leaving his uncle, Raja Singh, as Governor, recrossed the Sutlej, and employed himself in increasing and securing his possession in the Punjab and in co-operating with his kinsman and patron, Gurja Singh, in a dispute with whom, however, for a partition of their acquisitions, Mastan Singh, the brother of Gurbakhsh Singh, was soon after killed.

Gurbakhsh Singh, who was a native of Asil near Khem Karn, where his father was originally a *zamindar*, had four sons and three daughters. The sons soon became troublesome to their father; Jai Singh, the youngest, even commenced operations on his own account, and when forbidden to do so arrayed himself against his father. Most probably induced by such conduct, Gurbakhsh Singh resolved to divide his estates during his lifetime. The authorities differ as to dates, but it was about A.D. 1792 that the old Sardar divided his possessions among his sons, reserving Singahpura for himself. To his eldest son, Dhanna Singh, he gave Sattaragarh, Bhedian and Muhalim, north of the Sutlej ; to the second, Dhanna Singh, the fort and territory of Ferozepore ; to the third, Gurmukh Singh, Sahjara, north of the Sutlej ; and to Jai Singh, Naggar. Sardar Dhanna Singh resided in the fort of Ferozepore, and Gurbakhsh Singh and his other sons on their respective allotments beyond the Sutlej. But all seem to have kept up friendly communication with each other: and Dhanna Singh especially appears to have been much at Ferozepore, and, as well as his father, to have afterwards found a refuge there when dispossessed of their respective territories by Nihal Singh, Atariwala.

Sardar Dhanna Singh appears to have been unable to match his grasping neighbours, or to restrain his unruly subjects, the Dogars, who almost immediately on his accession invited the inroads of Nizam-ud-din Khan, the Pathan Chief of Kasur, who accordingly sent troops to Dulchi. Dhanna Singh, being unable to resist them, entered into a compromise, and yielded to the Pathan a half share of the Dogar villages that had been spared by the last irruption of the Sutlej. The arrangement by no means pleased the Dogars, who immediately called in the Rai of Raikot to their assistance. The Rai's force lay for some weeks, if not months, under the walls of the fort, and in 1839 Sir H.

Lawrence picked out one iron six-pound shot and several wooden plugs that appear to have been driven into the southern wall with a view of effecting a breach. But for those days the fort was strong and was relieved in time by Sardar Rai Singh, of Buria, the father-in-law of Sardar Dhanna Singh. He also expelled the Kasur Pathans from their portion of the seven villages: but on Rai Singh's retirement Nizam-ud-din returned and regained his footing. In A. D. 1807 Maharaja Ranjit Singh having acquired Kasur made it over in *jagir* to his favourite and coadjutor, Sardar Nihal Singh, Atariwala, who soon dispossessed Gurbakhsh Singh and his three sons of their trans-Sutlej possessions in the neighbourhood of Kasur. The Dogars, who were looking for a change, invited Nihal Singh's approach to Ferozepore. He gladly acquiesced, and, crossing the river, dislodged Dhanna Singh's garrison from the village and *kot* of Dulchi.

About the same time another branch of the Dogar clan, the Ullakis, settled at Bareki Having applied for aid against their Chief to Mora, a celebrated courtesan at the Court of Lahore, she asked the Maharaja for a grant of Ferozepore, and without a shadow of right in the matter he granted her request. Backed by the power of Ranjit Singh, Mora sent troops to enforce her claim, and seized the village of Bareki. Dhanna Singh being thus pressed, was offered assistance by his enemy Nihal Singh, and in his extremity accepted it. Uniting their troops they expelled Mora's garrison from Bareki; but had no sooner done so than Nihal Singh made an attempt on the fort of Ferozepore, which, however, resisted him.

In A. D. 1808 Sardar Nihal Singh again crossed the Sutlej in the train of Ranjit Singh, who, notwithstanding the remonstrances of Mr. Metcalfe, the British Agent, insisted on endeavouring to extend his dominions to the east of the Sutlej, and by stratagem he effected the lodgment of a garrison in the fort of Khai, a stronghold for the time, six miles south-west of Ferozepore, and then belonging to Nizam-ud-din Khan. Occupying thus Dulchi on the north, Bareki on the west, and Khai on the south-west, he hemmed in the Ferozeporias and shared the produce of their lands equally with Sardar Dhanna Singh, who, from the weakness of his character, was quite unable to cope with such a stirring leader. Dhanna Singh was, therefore, delighted to hear at this time that the British Government had taken on itself the protection of all the country south of the Sutlej,* on which point he was no sooner informed than he

* See *Gazetteer* of Umballa.

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addressed Sir D. Ochterlony, the Agent for Sikh Affairs, and, in a letter, dated 28th March 1809, begged to be admitted under the Company's protection in the same manner as was his relative Bhagwan Singh of Buria and Jagadhri. A favourable answer was returned, and, by order of Government, a copy of the Proclamation of seven Articles was sent to him, showing that the British Government guaranteed the status of 1808 as it obtained previously to Maharaja Ranjit Singh's irruption. In the year 1811 the Lahore Government deputed an agent to wait on Sir D. Ochterlony, one of the objects of the mission being to obtain sanction for seizing Dhanna Singh's land south of the Sutlej. Sir D. Ochterlony, however, disclaimed the right, stating that Ferozepore had neither been originally given to Ranjit Singh, nor had been conquered by him; and that whatever portion of his territory Dhanna Singh still retained on the adoption of Mr. Metcalfe's treaty, to that he was fully entitled by the British guarantee. Government coincided with Sir D. Ochterlony, and from that time until the late Sardar's death no claim on the territory was made by the Lahore ruler.

In A D. 1818-19 Sardar Dhanna Singh died, leaving his widow Lachman Kunwar, the daughter of Rai Singh, of Buria and Jagadhri, heiress of his possessions. The Sardarni having placed her father-in-law, the old Sardar Gurbakhsh Singh, in charge of the territory, proceeded on a pilgrimage to the shrines of Hardwar, Gya and Jagganath; but during her absence her husband's nephew, Bhagel Singh, the son of Dhanna Singh, gained admittance to the fort under pretence of visiting his grandfather, Gurbakhsh Singh, and, being supported in the usurpation by Sardar Nihal Singh, they two administered and shared the profits of the territory in concert. In 1823 Sardarni Lachman Kunwar returned from her pilgrimage, and appealed to the British authorities against the usurpation of Bhagel Singh. Captain Ross, the Deputy Superintendent of Sikh Affairs, represented her case to the Lahore Agent and the Maharaja immediately recalled his vassal, Bhagel Singh, and allowed that Ferozepore belonged rightfully to the Sardarni as the separated share of her husband given him during the life of Gurbakhsh Singh. The old Sardar died at a very advanced age in Ferozepore in the year 1823, and Bhagel Singh died in the Punjab in 1826. Sardarni Lachman Kunwar died in December 1835, and leaving no children the heritage of her territory fell to the British Government.

(d) First introduction of British rule.

The importance of the position of Ferozepore had been pointed out to Government by Captains Ross and Murray; and

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during the Sardarni's life her often-expressed wish to exchange her turbulent territory for a more peaceful one in the neighbourhood of her kinsman of Buria had been explained to the British authorities as offering a good opportunity for taking up a commanding position opposite to, and within 40 miles of, Lahore. But an aversion to enlarge our boundary, or to alarm the Lahore Darbar, deterred the Government from accepting the Sardarni's offer, though it was at the same time notified to the local officers that on no pretext whatever was Ranjit Singh to be permitted to obtain possession of Ferozepore.

Early in 1836 Lieutenant Mackeson was deputed by Captain Wade to Ferozepore and Lahore to ascertain the limits of the late Sardarni's territory and to adjust our new relations with the Maharaja. Lieutenant Mackeson soon ascertained that the only undisputed portion of property was the city and its suburbs with the town-lands, stretching scarcely a mile in any direction, the cultivators of which lived under the walls of the fort, and did not even enjoy their scanty lands without the cover of mud or brick towers, one or more of which protected every well, serving as watch-towers against invaders and as places of refuge against small predatory bands. The remains of many of these buildings still dotted the territory in Sir H. Lawrence's time, and bore good evidence to the former state of the country. Giving up the right of co-partnership in the remote villages, and retaining entire possession of those within a well-defined limit, Lieutenant Mackeson, in communication with the Lahore authorities, settled the boundary of the territory, leaving to it an undisputed area of 86 square miles, divided among 40 villages. So admirably was this delicate task executed that no complaint against that officer or any of his measures was heard of. The local duties were then placed under a confidential agent of Captain Wade, named Sher Ali Khan, who endeavoured to reclaim the people from their lawless habits, and made two or three new locations. Sher Ali Khan died in 1837, and was succeeded by Pir Ibrahim Khan, a man of good family and of considerable reputation in the country, as having been long the Prime Minister of the Khan of Mamdot. Under Pir Ibrahim some few other locations were made and old wells repaired. A commencement was also made of clearing away the ruins of the ancient town and laying out new and broader streets. Pir Ibrahim Khan was relieved by Mr. W. M. Edgeworth in December 1838, when, owing to the increased importance of the place, it was resolved to make Ferozepore the station of an Assistant

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Political Agent. Mr. Edgeworth's whole time was occupied by the many duties entailed on him by the presence of the army of the Indus, until, in January 1839, he was relieved by Sir H. Lawrence.

Considerable progress had been already made in the pacification of the newly-acquired territory when the first Sikh war broke out (A.D. 1845). Of that war, the present district was the battlefield. The Sikhs crossed the Sutlej opposite Ferozepore on 16th December 1845. The battles of Mudki, Firozshah, Aliwal, and Sobraon* followed, and the Sikhs again withdrew beyond the river, pursued by the British force, which soon afterwards dictated peace under the walls of Lahore. "Little remains," writes a former Settlement Officer of the district, "to remind the visitor of all the vivid details of these contests, or of the frightful carnage by which they were distinguished. A few gun flints may still be picked up at Firozshah, and the bones of cattle may still be seen whitening the plain of Mudki, but there is no vestige of the entrenchment about Firozshah, which has long ago given place to the furrows of the plough; and the river flows over the ground on which stood the still stronger entrenchments of Sobraon."†

By the result of the war the British Government acquired Khai, Mudki and all the other Lahore territory on the east of the Sutlej. The Ahluwalia Chief was for his disaffection deprived of all dominions south of the river. Kot Kapura was given to the Faridkot Chief partly as a reward for assistance rendered to the British army and partly in exchange for the *pargana* of Sultan Khanwala, a piece of his territory which lay inconveniently across our line of communications.

(e) History of the *ilakas* subsequently added to the district—

A short account is here subjoined of each of the *ilakas*, which were subsequently added in the manner described below (pages 39 *et seqq.*) to the Ferozepore territory, the history of which has just been narrated. It is taken with verbal adaptations from the Settlement Report of the district, written in 1855, by Mr. E. L. Brandreth.

Khai.

Khai formed part of the Dogar territory. It was, no doubt, originally included in the old *pargana* of Ferozepore, but was entirely waste when the Dogars took possession of it. The

* These battles took place on 18th and 21st December, 28th January and 10th February, respectively. A list of tombs of those who fell in this campaign is given in Appendix III.

† This was written in 1855. Monuments have since been erected on the battlefield in memory of those who fell.

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origin of the name is not known. It was the designation of a *theh* or deserted site, near which one of the Dogar Chiefs located the present village of Khai. From this *theh* a sufficient number of bricks were subsequently dug up to metal ten miles of road, from which circumstances some idea of the extent of these remains may be formed. When Gurja (Gujar) Singh acquired Ferozepore, Jai Singh, another Sikh Chief, took possession of Khai, but was compelled to give way to Nizam-ud-din, the Pathan Chief of Kasur, whose rise to power will be described in the account of Mamdot. In 1804 Ranjit Singh dispossessed Nizam-ud-din and gave the *ilaka* in *jagir* to his favourite, Sardar Nihal Singh, Atariwala. It was afterwards transferred to Sardar Dharm Singh on condition of his furnishing a contingent of fifty horsemen. In 1843 it was incorporated in the Lahore *demesne*.

Mallanwala.

Ilaka Mallanwala was also part of Dogar territory. The village of Mallanwala Khas was located by a Dogar Chief named Malla. On the irruption of the Sikhs, about 1760, Jassa Singh, Ahluwalia, took possession of it, together with the surrounding villages, which since that time have been known as a separate *ilaka* The Ahluwalia family retained possession of this *ilaka*, with the exception of a few villages which were taken from them by Ranjit Singh, until the Sutlej Campaign, when, in consequence of the hostile part taken by them, their estates were confiscated.

Baghuwala.

The *ilaka* of Baghuwala, with the exception of a few villages in the bed of the river, was orginally included in Mallanwala, but was occupied by Desa Singh Majithia, who first seized upon the village of Baghuwala, where he built a small fort. Assisted by Ranjit Singh he afterwards took possession of several of the adjoining villages subject to the Ahluwalia Chief, and thus formed the present *ilaka*. Desa Singh was succeeded by his son Lehna Singh, who kept possession of the *ilaka* till it was confiscated after the Sutlej Campaign of 1845-46.

Makhu.

The *ilaka* of Makhu was occupied about 100 years ago by the Naipals, a Mussalman tribe, resembling the Dogars. who came originally from Sirsa. There is no trace of any former inhabitants, and it was probably an entire waste. The Naipals were originally subjects of the empire; then became virtually independent till Jassa Singh, the Ahluwalia Chief, took possession, and establishing a *thana* at Makhu created the *ilaka* now known by that name. His successors held it in *jagir* till the Sutlej Campaign, when it was confiscated.

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(e) History of the *ilakas* subsequently added to the district—

Zira.

The neighbourhood of Zira, in which there are many deserted sites, had been for many years a waste, when in A. D. 1808 Sayad Ahmad Shah came from Gugera and founded Zira Khas. He was driven out by the Sikh Chief, Mohar Singh. Nishanewala, during whose rule nearly all the villages of this *ilaka* were located. Mohr Singh was in turn driven out by Diwan Mohkam Chand, Ranjit Singh's General, and the *ilaka* was added to the Lahore *demesne*. It was afterwards divided into two portions, of which the eastern portion, which preserved the name of Zira, was made over to Sarbuland Khan, a servant of the Lahore Government; and the western portion, to which the name of *ilaka* Ambarhar was given, was assigned as an appanage of Sher Singh, son of the Punjab sovereign. At a later date, Sher Singh obtained possession of the whole *ilaka* and abolished the subdivision of Ambarhar.

Kot Ise Khan.

The territory now included in the *ilakas* of Kot Ise Khan, Dharmkot and Fatehgarh is said to have formerly belonged to Rajputs of the Punwar tribe. Their ruler resided at Janer, which is said to have been founded by one Raja Jan. The present village of Janer stands at the foot of a mound, one of several, composed of bricks and earth, the remains of an ancient city, which cover an area of about 60 acres. This is by far the most extensive deserted site in the district, and from its height is conspicuous above the surrounding country at a great distance. It is worthy of remark that the affix *er* or *mer* occurs in the name of almost no other village in the district. In the language of Rajputana it signifies a hill or mound, and occurs frequently; as. for instance, in Ajmer, Bikaner, Jaisalmer. and Amber. The Punwars were supplanted by the Manj Rajputs, an account of whom is given in Section C.

Net Ahmad Khan, son of Shadi Khan. of that family, who proceeded to the Court of Akbar, there gained great favour by a feat of strength, stringing a bow sent by the King of Persia, which had defeated the efforts of all others at the Court. The Emperor conferred on him the title of Nawab, and in due time he succeeded to possession of the *tappa* of Shadiwal, which had been conferred upon his father, the limits of which seem to have been the same with the present *laka* of Kot Ise Khan. About 1740 one of his descendants, Nawab Ise Khan, after whom the *ilaka* has since been named. resisted the imperial authority; but was subdued by a force sent against him, and was killed after displaying prodigies of valour. Notwithstanding his rebellion, his son Muse Khan was permitted to succeed him. His son Kadir Bakhsh Khan was despoiled by the Ahluwalia family, who took possession of the *ilaka*.

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(e) History of the *ilakas* subsequently added to the district.—*Dharmkot. Fatehgarh.*

Tara Singh Dhalewala invaded and subjected this *ilaka* in A. D. 1760, and building a fort at Kutbpur changed its name to Dharmkot. His son, Jhanda Singh, was compelled to yield to Diwan Mohkam Chand, and the *ilaka* was added to the royal *demesne.*

This tract was also included in the possessions of Tara Singh, who made over the greater portion of it to his cousin, Kaur Singh. It was added, under Diwan Mohkam Chand, to the Lahore *demesne.*

Sada Singh-wala.

In Akbar's time this *ilaka* probably formed part of the *pargana* of Tihara in the Suba of Sirhind. The village of Daulatpura in this *ilaka* was founded by Daulat Khan Manj, grandfather of Nawab Ise Khan, but most of its villages are, however, of recent location. On the invasion of the Sikhs it was portioned out among four Chiefs—Sada Singh; Karm Singh, brother of Sada Singh; Dial Singh, Garchara; and Nahar Singh, Anandpuri. The first two died without direct heirs, and the inheritance fell to a daughter of a third brother, Dial Singh, who was married to Utam Singh, grandson of Nahar Singh. Utam Singh thus acquired possession of nearly the whole of the *ilaka.* His possessions were forfeited to the British Government in consequence of the defection of his family during the Sutlej War. The descendants of Dial Singh are still *jagirdars* of the villages of Salina and Nidhanwala.

Badni.

The villages now comprising this *ilaka* were formerly held by Rai of Raikot. They appear to have been part of *pargana* Tihara. The *zamindars* are Dhariwal Jats. A daughter of one Mehr Mitha of this tribe was married to the Emperor Akbar. On her father he conferred the title of Mian, and gave him a *jagir* of 120 villages, of which Kangar was the centre. On the fall of the Empire, the Chiefs of Patiala and Nabha despoiled the Mian family of a great part of their possessions. The remainder, known as *ilaka* Badhni, was seized by Ranjit Singh, and given by him to his mother-in-law, Sada Kaur, who was the daughter of a *zamindar* of Raoki in the same *ilaka.* The descendants of Mehr Mitha, though they were never converted to Muhammadanism, still retain the title of Mian. A few acres of land are all that now remains to them of their former possessions. The fort of Badhni was built by Mian Himmat Khan of this family.

Chuhar Chak.

The villages of this *ilaka* were also under the Rai of Raikot. Before the irruption of Sikhs the *zamindars* had rendered themselves almost independent. They resisted Diwan Mohkam Chand, but were overcome, and their land added to the Lahore *demesne.* It was then made over to Sodhi Jowahir Singh, whose descendants still hold several villages free of land revenue.

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(e) History of the *ilakas* subsequently added to the district—*Chhirak.*

This *ilaka* contained originally only one village, Chhirak, which was located by a Jat, named Jhanda, near an old site of that name. He was a subject of the Rai of Raikot. The present proprietors of the land are the descendants of Jhanda, but the revenues of the *jagir* are entailed on the eldest son. During the troubled times that occurred on the dissolution of the Empire, the successors of Jhanda put themselves under the protection of the Chief of Kalsia, to whom they agreed to pay half the revenue of their estates. This division has continued up to the present day.

Kot Kapura, Muktsar, Mari and Mudki.

These *ilakas*, together with the State of Faridkot, formed originally one territory, having its capital at Kot Kapura. The *zamindars* are Barar (Sidhu) Jats, a tribe which claims a common descent with the Bhattis of Sirsa. It is said that in the reign of Akbar they had a dispute with the Bhattis, which ended in the demarcation of the boundary now recognized between Bhattiana (Sirsa) and this district. Bhallan (the tribal history proceeds to relate), who was at this time Chief of the Barars, was succeeded by his nephew Kapura, who built the fort which now bears his name, and made himself independent as ruler over all the Barars. The grandson of Kapura, Jodh Singh, gave the tract, now known as Faridkot, to his brother Hamir Singh, who also became an independent Chief. In 1807 Diwan Mohkam Chand conquered the whole of this territory from Tegh Singh, son of Jodh Singh, and added it to the Lahore *demesne*. Mohkam Chand established *thanas* at Kot Kapura, Muktsar and Mari, and since that time the villages subject to these *thanas* have been known as separate *ilakas*. The historical interest of the tahsil is centred in Muktsar itself, where Guru Gobind Singh was defeated by the Imperial troops in 1705-06. The Guru, who had escaped, "caused the bodies of his slaughtered followers to be burned with the usual rites, and declared that they had all obtained *mukti*, or the final emancipation of their souls, and that whoever thereafter should bathe at this spot on the anniversary of that day should also inherit the same blessed state; hence the origin of the name *Mukatsar*, or *Muktisar*, the pool of salvation, and of the *mela* on the anniversary of this event."

Sultankhanwala.

The Sultan Khanwala *ilaka* is so called from the principal village in it, which was founded by Sultan Khan, a native of Malwal. It was a dismal waste when Pahar Singh, ruler of Faridkot, took possession of it. It was transferred to the Ferozepore District from Faridkot in 1847 in exchange for a portion of Kot Kapura.

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These *ilakas* are inhabited by another branch of Barars or Sidhu Jats, connected through a remote ancestor with the Barars of Kot Kapura. The Phulkian family, to which belong the Rajas of Patiala, Jind and Nabha, is of this branch; and within this district it is represented by the Chief of Malaud and Mahrajkian family, all of whom held considerable *jagirs*.*

Guru Har Sahai.

This was a waste tract between the territories of the Barars and Dogars, and was a constant subject of dispute between them. About 140 years ago, a Sodhi, named Guru Har Sahai, native of Mohamdipur in Kasur, who had fled from his home on the occasion of one of Ahmad Shah's invasions of the country, pitched his tent on this waste. The Dogar Chief, Sultan, gave him protection and encouraged him to settle in this place, rightly considering that his presence there would be the best safeguard against the inroads of the Barars and prevent any further disputes between them and the Dogars. The Barars also regarded him with a favourable eye, he being a priest of their own religion. Finally, with the consent of both parties, he was permitted, by riding his horse round the waste land borders, to fix the boundaries of a new *ilaka*, thenceforth called after his name. The *guru* was eighth in descent from Guru Ram Das. During the invasion of the Sikhs his title was always respected, and he was confirmed in possession by the British Government.

Mamdot.

Muhammadot, which is undoubted by the present Mamdot, is noted in the *Ain Akbari* as one of the six *parganas* subordinate to the *Suba* of Multan. The revenue was estimated at 3,94,452 *dams*, equivalent to Rs. 87,311. The modern *ilaka* forms the south-west portion of the Ferozepore District, and extends for about 40 miles along the left bank of the Sutlej, having an average breadth of not more than eight or nine miles. Its area, according to the survey made by Captain Stephen in 1850, is 371 square miles. In this, as in the other *ilakas* comprised in the Ferozepore District, there are evident traces that it was at one time much better peopled and cultivated than at present. The country had, however, become an entire waste when the Dogars, with the consent of the Imperial authorities, took possession of it, about 1750 A. D. During the decline of the Empire, the Dogars here, as at Ferozepore, made themselves independent on the flight of the Lahore Governor, Kabuli Mal, in 1764. They were for a time subjected by Sardar Sobha Singh, a Sikh Chief, who

*The Chief of Bhadaur is also of the same clan.

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(e) History of the *ilakas* subsequently added to the district—*Mamdot.*

then rose to temporary power. The Dogars, however, called in the assistance of the Rai of Raikot, who sent a body of troops, and, dispersing the followers of Sobha Singh, himself assumed the government. But the Dogars were no better contented with the rule of the Rai than of the Sikh, and soon after, with the assistance of the two brothers, Nizam-ud-din and Kutb-ud-din, who had made themselves supreme at Kasur, they expelled the Rai, and would probably soon after have expelled their new rulers had not the establishment of the British power over the Cis-Sutlej States confirmed the incumbents and prevented the recurrence of the violent expulsions of former times.

The brothers Nizam-ud-din and Kutb-ud-din were Hassanzai Pathans, and are said to have been formerly in the service of the Emperor of Dehli. They afterwards settled at Kasur, and, followed by a band of their fellow-countrymen, took to plundering the country, until in course of time they were able to establish their supremacy in the whole of the Kasur territory and beyond the Sutlej in Mamdot. They then divided the land, Nizam-ud-din fixing his residence at Kasur, and Kutb-ud-din at Khodian; but Nizam-ud-din being shortly afterwards murdered Kutb-ud-din established his undivided authority over the whole estate. He was soon, however, compelled to give way to the growing power of Ranjit Singh,* who took Kasur from him but gave him in lieu of it the *jagir* of Maruf in the Gugera District, and allowed him to retain Mamdot on condition of providing 100 horsemen for service. The Maruf contingent was also fixed at 100 horsemen. Nizam-ud-din had left a son, named Fateh Din, a minor at the time of his father's murder. On coming of age, Fateh Din appealed to the Maharaja against his uncle's usurpation. The Maharaja put him in possession of Maruf, and ordered Kutb-ud-din to retire across the Sutlej and fix his residence at Mamdot. Shortly afterwards Fateh Din, secretly encouraged, it is said, by the Maharaja, crossed the Sutlej to attack his uncle, and with the assistance of the Dogars, who were as usual ever ready for a change, drove out Kutb-ud-din and took possession of Mamdot. Kutb-ud-din died soon afterwards of the wounds received in the conflict with his nephew. His son Jamal-ud-din, however, appealed to the Maharaja, who recalled Fateh Din and installed Jamal-ud-din at Mamdot. A few years later Fateh Din made another attempt on Mamdot, but the Agent of the British Government interfered,

* See *Gazetteer* of Lahore.

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and he was in consequence a second time recalled by the Maharaja. Fateh Din continued, however, to press his claim, and the title to Mamdot was not formally decided till the Sutlej Campaign, when Shah Nawaz Khan, son of Fateh Din, was killed at Firozshah fighting on the side of the Sikhs. Jamal-ud-din, on the other hand, allied himself to British interests, and did good service, in reward for which he received the title of Nawab, and was allowed to retain sovereign powers in the State,* his contingent being at the same time reduced from 100 to 50 horsemen. The Nawab always entertained the greatest animosity towards the Dogars on account of their former opposition to his father and himself, and gradually dispossessed most of the powerful families of their lands and drove them out of the country. The Dogars, unable any longer to call in some foreign Chief to their assistance, petitioned the Commissioner of Umballa, and an enquiry was instituted, in the course of which a series of most atrocious acts was brought to light against the Nawab and his two sons. Some cases of actual murder were also, it is believed, proved against the family. After a prolonged and careful inquiry the Nawab, Jamal-ud-din, was deposed and his estates attached to the Ferozepore District. Two-thirds of the revenue was assigned for the support of the family and one-third was appropriated to the State. Jamal-ud-din died in 1863. His brother Jalal-ud-din, who succeeded him, died in 1875, and was succeeded by his son Nizam-ud-din Khan who attained his majority in 1883. He died in 1891 and was succeeded by his infant son, Ghulam Kutb-ud-din, the present Nawab.

Fazilka.

The following account of the Fazilka Tahsil is taken from Mr. J. Wilson's Report on the settlement of the Sirsa District written in 1883 :—

"This tract in 1800 was almost uninhabited. There was no village where Fazilka now stands. The riverside country was occupied only by 12 small villages of Bodlas, Wattus and Chishtis, who had come over from the other side of the river a few years before. It was left for a long time to the Nawabs of Bahawalpur and Mamdot, who established some small forts. Their common boundary was ill-defined, but was approximately the same as afterwards became the boundary beween *pargana* Wattu and Bahak. In 1844 the Wattu *pargana*, so called from the principal tribe inhabiting it, comprising a strip of land running down from the Danda to the Sutlej, was ceded by the Nawab of Bahawalpur in exchange for a similar tract given to

* See *Gazetteer* of Umballa.

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him on the Sindh frontier, and was attached to Bhattiana. This strip was acquired partly to permit of the extension of the customs line to the river, and partly that a Political Officer might be stationed there to watch the surrounding foreign States of Lahore, Faridkot, Mamdot and Bahawalpur. In 1858 *pargana* Bahak, on the Sutlej, lately confiscated from the Nawab of Mamdot, was transferred from the Ferozepore District to the Sirsa District. It had been settled by Mr. Brandreth in 1857-58 before its transfer. The Fazilka Tahsil was divided in the first Regular Settlement of Sirsa into four *parganas* as follows :—

(1) *Malaut*—129 villages. Consisting of the southern portion of the tahsil, the chief village of which was Malaut, resumed from the Sikh Chiefs in 1837.

(2) *Mahajani*—45 villages. Consisting of the tract immediately south-east of the Danda or old bank of the Sutlej, resumed from the Sikh Chiefs in 1837.

(3) *Wattuan*—80 villages. Lying north-west of the Danda, down to the Sutlej, ceded by Bahawalpur in 1844.

(4) *Bahak*—39 villages. Also between the Danda and the Sutlej above *pargana* Wattuan."

Faridkot.

The following note on the Faridkot State is reproduced from the old edition ; fuller and more up-to-date information will be found in the Faridkot State Gazetteer ; it may be noted that the State is now under the control of the Political Agent, Bahawalpur :—

" A short notice may be here given of the Native State of Faridkot, the territory of which lies between the main portion of the district and the outlying *pargana* of Muktsar. It contains an area of 612 square miles, and, according to a census effected in 1881, had in that year a population of 97,034 souls. The territory subject to the Raja of Faridkot consists of two portions, Faridkot proper, and a *jagir* estate of an annual value of Rs. 35,000 conferred on the Raja for his attachment to the British cause during the Sutlej Campaign. The whole revenue now amounts to about Rs. 3,00,000. Faridkot was originally included in the Kot Kapura *ilaka* under the rule of Sardar Jodh Singh, who gave Faridkot and the adjoining villages to his brother Hamir

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(e) History of the *ilakas* subsequently added to the district—*Faridkot.*

Singh. Hamir Singh's grandson Charat Singh was murdered by his uncle Dal Singh ; but the usurper was soon after put to death by his subjects, who restored the direct line of succession by the installation of Gulab Singh, son of Charat Singh. Some years later Gulab Singh died under suspicious circumstances, and was succeeded by his younger brother Pahar Singh. Pahar Singh proved himself a wise ruler. He located many new villages and brought large waste tracts for the first time under the plough, attracting immigrants by light rates of assessment and by the good faith with which he kept his promises. He was one of our most faithful allies during the Sutlej Campaign and was rewarded with the *jagir* already mentioned and with the title of Raja. Pahar Singh died in 1849, and was succeeded by his son Wazir Singh, a weak man and an incompetent ruler. The prestige, however, of Pahar Singh's acts still remained, and the natural disposition of the Raja was not such as to lead him to the commission of acts of tyranny or excess. He died in 1874, and was succeeded by his son Bikram Singh, who was then about 27 years of age, and for some years before his father's death took an active part in the administration of the State. He is an intelligent prince, and anxious for the welfare of his people, though not highly educated. Since his accession he has set himself vigorously to work to reform the administration on the British model, and borrowed the services of British subordinate revenue officials to settle and assess the territory. He is also engaged in the preparation of improved codes of law for his people."

(f) Gradual formation of the present district.

At the close of the campaign of 1846 there were added to the existing district of Ferozepore, as already described, the *ilakas* of Khai, Baghuwala, Ambarhar, Zira, and Mudki, together with portions of the following : Kot Kapura, Guru Har Sahai, Jhumba, Kot Bhai, Bhuchcho and Mahraj. The other acquisitions of the British Government were divided between the districts of Badhni and Ludhiana. In 1847 the Badhni District was broken up, and the following *ilakas* were added to the Ferozepore district :—Mallanwala, Makhu, Dharmkot, Kot Ise Khan, Badhni, Chuhar Chak, Mari, and Sada Singhwala. In the same year Sultan Khanwala was taken from Faridkot in exchange for a portion of Kot Kapura. The next addition took place in 1852, when a portion of the *ilakas* of Muktsar and Kot Kapura, hitherto held in excess of his *jagir* in the same *ilakas* by the Raja of Faridkot, was taken under direct management. This was an addition of about 100 square miles. The following figures refer

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(*d*) Gradual formation of the present district.

to the old Sikh *ilakas*, included in the district as they stood in 1855 :—

Names of *ilakas*.	Number of villages.	Area in acres.	Revenue (1855).	Total population.	Hindus.			Musalmans.		
					Agricultural.	Non-agricultural.	Total.	Agricultural.	Non-agricultural.	Total.
			Rs.							
Ferozepore ..	90	53,306	28,406	[illegible]	683	4,065	4,748	10,000	19,401	29,410
Khal ...	54	52,540	16,098	11,838	805	605	1,410	6,625	3,803	10,428
Sultan Khan wala.	40	47,962	12,217	8,314	2,849	717	3,566	2,866	1,882	4,748
Daghuwala ...	30	19,582	6,177	3,121	174	59	233	2,102	786	2,888
Mudki ...	84	59,426	21,582	13,110	1,618	2,436	4,054	2,964	2,101	5,065
Muktsar ...	123	316,415	32,062	23,349	10,801	3,723	14,524	4,461	3,364	7,825
Kot Bhai and Jhumba.	29	90,055	12,4?2	10,273	6,304	1,620	7,924	1,471	878	2,349
Guru Har Sahai	14	35,790	3,000	3,470	650	542	1,192	1,027	1,251	2,278
Ambarhar ...	28	20,577	5,835	9,746	1,488	308	1,796	1,107	843	1,950
Zira ...	45	63,453	18,136	10,826	3,928	1,653	5,591	3,094	2,251	5,345
Kot Ise Khan	48	48,118	27,653	18,290	5,119	1,740	6,913	7,357	4,020	11,377
Dharmkot ...	100	130,288	90,613	53,197	21,316	7,246	28,562	13,216	11,419	16,635
Fatehgarh ..	76	34,376	18,233	11,821	945	968	1,913	7,435	2,473	9,908
Mallanwala ...	37	34,276	12,012	7,395	908	466	1,374	3,680	2,341	6,021
Makhu ...	73	39,621	14,312	10,047	383	722	1,105	6,025	2,917	8,949
Badhni ...	39	100,793	56,449	32,630	21,111	5,473	26,584	2,595	3,451	6,046
Chuhar Chak .	11	31,858	21,479	10,779	6,980	1,853	8,833	454	1,492	1,946
Mari ...	52	139,099	44,521	31,212	20,168	4,494	24,662	3,296	3,254	6,550
Sada Singh ...	50	71,616	34,010	20,928	10,509	3,926	14,448	3,794	2,686	6,480
Mahraj Bhuchcho.	34	116,849	40,515	28,718	17,560	6,180	23,798	850	2,110	2,960
Chhirak ..	8	13,868	6,937	3,500	2,344	434	2,778	407	414	821
Total ..	965	1,506,224	5,23,528	341,930	141,054	48,895	189,940	84,735	67,246	151,981
Bet ...	...	283,629	1,29,592	89,841	4,512	7,338	11,850	48,610	29,481	77,991
Roh. ..	...	664,966	3,05,935	189,279	101,227	29,483	130,710	28,416	20,153	58,569
Outlying *ilakas*	...	558,629	88,009	62,810	35,415	12,074	47,389	7,809	7,612	15,421
Total ...	...	1,506,224	5,23,536	341,930	141,054	48,895	189,940	84,735	67,246	151,981

In 1855 the eight villages constituting the *ilaka* of Chhirak were restored to the Sardar of Kalsia, as the supposition under which they had been brought under British control, that they were

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shared equally between the Kalsia State and Sardar Dewa Singh, a British subject, was found to be incorrect. In 1856 the estates of the deposed Nawab of Mamdot were annexed, as has already been related. In 1857 nine villages of the Makhu *ilaka* were ceded to the Kapurthala State on account of river action, the deep stream having shifted so as to separate them from the Ferozepore bank. Subsequently the stream resumed its old course; but it had meanwhile been ruled that the deep stream rule did not affect the boundary in question, and Kapurthala has accordingly retained the villages. In 1858 the village of Sibian, one of those granted in exchange to Faridkot, was taken back on the ground that it was held as a revenue free life-grant by Sodhi Gulab Singh. In November 1884, on the partition of the Sirsa District, the western half, including the whole of the Fazilka Tahsil and about 40 villages of the Dabwali Tahsil, was included in the Ferozepore District, the eastern half being attached to Hissar.

(g) The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—

"At a court of inquiry assembled some time previous to the Delhi mutiny a Native Officer of the 57th Native Infantry at Ferozepore declared that it was the purpose of his regiment to refuse the Enfield cartridge if proffered to them. This raised a strong feeling of suspicion against the Corps, but the 45th Native Infantry, which was not on good terms with the 57th, and had openly declared their contempt of the resolution of the 57th, was considered staunch. On the 14th May, as soon as news by express from Lahore of the Delhi disaster reached Brigadier Innes, who had the previous day taken command, he ordered the entrenched arsenal to be immediately garrisoned by part of Her Majesty's 61st Foot and the Artillery. All ladies were also removed thither, and the two regiments of Native Infantry ordered into camp in positions of about three miles apart. The way of the 45th Native Infantry lay past the entrenchment. As they approached, their column insensibly swerved towards the glacis; the movement had barely been observed when they swarmed up the slope and attacked the position. The Europeans in an instant divined their intent, and rushed to the ramparts with the bayonet. The attack was repulsed; but before the 61st could load the sepoys dashed at the gate, whence they were also flung back, and then with an air of injured innocence they reformed their column and marched quietly with their European officers to the camp. During the night the church, the Roman Catholic chapel, the school-house, 17 officers'

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houses and other buildings were burnt to the ground by the men of the 45th, but not before the Chaplain, the Revd. R. B. Maltby, failing to obtain a guard of Europeans, had boldly rushed unattended through the infuriated sepoys and into the blazing church, and had succeeded in rescuing the registers out of it. On the 14th the treasury was moved into the entrenchment, and it was discovered that of the 45th Regiment there only remained 133 men; the rest, with a large part of the 57th, had deserted. The remaining portions of these regiments were subsequently disbanded.

"Danger impended over this district from both north and south. To avert the threatened incursion of the mutinous troops from Lahore, the large ferries on the Sutlej were guarded, and the boats from the small ones sent to Harriki. To check the approaches of the wild tribes from Sirsa and Bhattiana, General Van Cortland, in a fortnight, raised a levy of 500 Sikhs—a force which, subsequently uniting with Raja Jawahir Singh's troops and other bodies sent down from time to time by the Chief Commissioner, amounted to 5,000 men of all arms, and performed excellent service in Sirsa and Hissar. Major Marsden received information at one time that a *fakir*, named Sham Das, was collecting followers with a treasonable intent. He promptly moved against the rebel, and coming upon him by surprise attacked and completely defeated him with the loss of several men. Sham Das himself was seized and executed.* This act of vigour on the part of Major Marsden was a most important step in the preservation of the peace of the district; for at that critical time any show of success for the evil-disposed would have raised the whole region in revolt. In the western division 157 extra men were entertained in the police establishment, and the feudatory Chiefs furnished a body of 200 horse and 40 foot. Every highway robber was executed at once. This display of severity, with the presence of General Van Cortland's force and increased energy on the part of the civil authorities, preserved the peace of the district well. On the 11th July the 10th Light Cavalry was, as a precautionary measure, dismounted and disarmed;† but on the 19th August the men made a rush at their horses, cut loose about 50 of them, and seizing every pony or horse they could find in the station, including many officers' chargers, mounted and rode off for Delhi. With the connivance of the native horse-keepers of the Artillery, they also attacked the

*This took place in June near Jaitu or Saldoke; Sham Das had collected some 4,000 adherents and Major Marsden had with him a wing of the 10th Light Cavalry and two guns.

†Some of their horses had been requisitioned.

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guns, but were repulsed, though not until they had killed three of the 61st Regiment and wounded three, of whom one was a female. They also cut down Mr. Nelson, the Veterinary Surgeon of their Regiment. Of the 142 mutineers captured 40 were executed and the remainder, with 25 of the Artillery horse-keepers, transported or imprisoned. In the jail 18 persons, including the Nawab of Rania, who had been captured by Mr. Ricketts in the Ludhiana District, were hanged. The siege train was despatched from the arsenal on August 18th, and more than 2,000 cart-loads of munitions of war were sent to Delhi during the siege."

The following account of the events at Fazilka is taken from Mr. Wilson's Settlement Report of Sirsa :—

"Mr. Oliver, Assistant Superintendent of Bhattiana, was in charge of the Fazilka outpost, which he had held since 1848, and had acquired great influence over the people. The troops stationed there were a small detachment of the 57th Native Infantry and some Irregular Cavalry. When a feeling of dissatisfaction appeared among the troops at Ferozepore the Fazilka detachment showed some inclination to break out. The customs establishment collected at Fazilka from the outposts were biding their opportunity, willing at any moment to join the disaffected troops, and loudly called for arrears of their pay. Mr. Oliver, though uncertain as to the feelings of the population, called in the most influential headmen, chiefly Bodlas and Wattus of the Sutlej, and with their aid was able to disarm the guard of the 57th Native Infantry. Through their influence the neighbouring population was prevented from rising and the number of matchlock men they collected and entertained in the service of Government overawed the customs peons and other disaffected parties, and with their assistance Mr. Oliver was enabled to protect the town of Fazilka, and to punish and destroy large villages which were in open rebellion a few days after the first outbreak. General Van Cortlandt crossed the Sutlej with some police and local levies from Gugera and marched towards Sirsa with Captain Robertson, the Superintendent, who joined him at Malaut on the 12th June. Order was then restored in the remainder of the district. Mr. Oliver, with tact and energy, kept down the excited feelings of the people and restrained them from rising again, although they were constantly incited to do so by emissaries from Hariana, and although the troops at his disposal were few in number and the loyalty of some of them at that time very doubtful. Several villages in the Fazilka Rohi, whose Musalman owners had distinguished themselves in raids on their Hindu neighbours, were confiscated. Some of these villages

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were conferred in proprietary right on the more prominent of the Bodlas and Wattus, whose zealous and effective aid had enabled Mr. Oliver to maintain the peace at Fazilka, while revenue free grants were made to a number of them. Mr. Oliver himself received high commendation and exceptional promotion for the manner in which he had maintained order at Fazilka when all around was anarchy and confusion."

(h) District officers since annexation.

The following is a list of the officers who have held charge of the district since it became a British possession :—

List of District Officers from 1838 *to* 1914.

Name.	From	To	Name.	From	To
M. P. Edgeworth ...	5-12-38	16-1-39	J. W. Gardiner .	30-11-76	10-1-77
Capt. H. M. Lawrence	17-1-39	28-3-41	Major L. J. H. Grey	11-1-77	19-3-77
Lieut. J. D. Cunningham	29-3-41	16-9-41	J. Frizelle ..	20-3-77	2-6-78
H. Vansittart	17-9-41	20-10-41	C. P. Bird .	3-6-78	30-6-78
Capt. H. M. Lawrence	21-10-41	22-12-41	J. Frizelle .	1-7-78	5-1-79
H. H. Greathead .	23-12-41	18-5-43	H. W. Steel	6-1-79	15-7-80
Capt. P. Nicholson .	19-5-43	12-12-45	E. B. Francis ..	16-7-80	8-8-80
P. A. VansAgnew ...	13-12-45	23-2-46	H. W. Steel ..	9-8-80	16-11-80
S. C. Starkey	21-2-46	20-4-46	Major L. J. H. Grey .	19-11-80	1-8-81
J. T. Daniell .	21-4-46	1-11-47	J. R. Drummond	2-8-81	21-11-81
C. B. Brown ...	2-11-47	26-7-50	Major L. J. H. Grey	22-11-81	24-3-82
E. L. Brandreth .	27-7-50	15-11-55	Capt. H. M. M. Wood	25-3-82	29-8-82
Capt. J. M. Cripps	16-11-55	23-8-56	G. Smith	30-3-82	8-2-83
Major F. C. Marsden .	24-8-56	30-6-57	Major H. M. M. Wood	9-2-83	19-2-83
Capt. J. M. Cripps ..	1-7-57	31-7-59	G. Smith .	20-2-83	4-4-83
Lieut. C. H. Hall .	1-8-59	14-9-59	Major H. M. M. Wood	5-4-83	8-4-83
Capt. J. M. Cripps .	15-9-59	16-3-60	T. O. Wilkinson .	9-4-83	8-2-84
Capt. G. M. Battye .	19-3-60	5-7-60	F. P. Beachcroft .	9-2-84	20-5-84
Capt. B. T. Reid ..	6-7-60	15-3-61	J. C. Brown .	21-5-84	10-7-84
Capt. J. M. Cripps .	16-3-61	18-5-63	F. P. Beachcroft	11-7-84	31-10-84
L. Cowan .	19-5-63	31-5-63	Colonel E. C. Corbyn .	1-11-84	23-5-85
R. W. Thomas .	1-6-63	21-6-63	E. B. Francis	24-5-85	27-5-85
L. Cowan ..	22-6-63	31-10-63	Baron John Bentinck	28-5-85	29-10-85
R. G. Melvill ..	1-11-63	4-11-63	Col. E. C. Corbyn .	30-10-85	28-2-86
Capt. P. Maxwell .	5-11-63	17-7-64	M. W. Fenton ..	1-3-86	8-3-86
C. W. P. Watts .	18-7-64	17-10-64	E. O'Brien ...	9-3-86	3-3-87
Major P. Maxwell ...	18-10-64	31-5-67	Col. F. M. Birch .	4-3-87	1-6-88
G. E. Wakefield	1-6-67	7-10-67	J. O. M. Rennie	2-6-88	12-7-88
Major P. Maxwell ...	8-10-67	1-12-67	Col. F. M. Birch ..	12-7-88	1-7-90
G. Knox	2-12-67	23-11-68	E. B. Francis .	2-7-90	3-11-90
G. E. Wakefield ...	24-11-68	3-2-69	Col. F. M. Birch ...	4-11-90	29-5-91
Major P. Maxwell	4-2-69	12-2-69	E. B. Francis .	30-5-91	3-8-91
G. Knox .	13-2-69	1-6-71	Col. F. M. Birch ..	4-8-91	8-12-91
Capt. C. H. T. Marshall	2-6-71	30-6-71	E. B. Francis .	9-12-91	25-1-92
Lt.-Col. P. Maxwell .	1-7-71	5-4-72	R. L. Harris ..	26-1-92	10-5-92
G. W. Rivaz ...	6-4-72	14-4-72	Lt.-Col. P. Egerton .	11-5-92	29-11-92
H. T. Burney ..	15-4-72	31-11-72	M. L. Dames .	30-11-92	11-3-93
Lt.-Col. P. Maxwell ..	1-12-72	29-7-73	H. Scott Smith	12-3-93	16-5-93
W. M. Young ...	30-7-73	31-8-73	Capt. C. S. De Butts		
Lt.-Col. P. Maxwell ..	1-9-73	16-3-74	Martindale .	17-5-93	21-1-94
Capt. L. J. H. Grey ..	17-3-74	13-9-76	E. H. Francis .	22-1-94	16-4-95
J. W. Gardiner ...	14-9-76	19-10-76	Lt.-Col. J. A. L. Mont-		
Capt. L. J. H. Grey ...	20-10-76	29-11-76	gomery ...	17-4-95	7-7-95

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History.

(h) District officers since annexation.

Name.	From	To	Name.	From	To
E. B. Francis ...	8-7-95	23-1-96	Major A. E. Barton	17-8-04	8-4-05
R. Sykes ...	24-1-96	21-9-96	O. F. Lumsden ...	9-4-05	13-11-05
Capt. P. S M. Burlton	22-9-96	13-11-96	Major A. E Barton ...	14-11-05	14-7-07
Lt.-Col. J. R. L. Montgomery ...	14-11-96	25-2-97	Capt. G. B. Sanford ...	15-7-07	14-8-07
			Major A. E. Barton	15-8-07	4-11-07
C M. King ...	26-2-97	31-3-97	C. H. Atkins ..	5-11-07	20-8-09
Capt. F. E. Bradshaw	1-4-97	17-7-97	N. H. Prenter .	21-8-09	28-9-09
C M. King ...	18-7-97	29-11-97	C. H. Atkins ..	29-9-09	7-6-10
J. Mc C. Douie ...	30-11-97	2-1-98	J. G. Beazley .	8-6-10	5-7-10
C. M. King ..	3-1-98	7-3-99	C. H. Atkins ...	6-7-10	18-8-10
R. Sykes ..	8-3-99	15-10-99	C. F. Usborne . .	19-8-10	18-12-10
C. M. King ..	16-10-99	9-2-1900	B. N. Bosworth Smith	9-12-10	13-4-12
T. Millar ...	10-12-1900	17-4-01	M. M. L. Currie ..	14-4-12	7-5-12
F Yewdall ...	18-4-01	17-10-01	H. S. Williamson .	8-5-12	16-10-12
T. Millar ...	18-10-01	21-4-03	B N. Bosworth Smith	17-10-12	25-5-14
Capt. A. E. Barton ..	22-4-03	5-7-04	W. W. Powell ...	27-5-14	9-7-14
A. H. Brasher ...	6-7-04	16-8-04	B. N. Bosworth Smith	10-7-14	...

The first two officers in the above list were called Assistant Political Agent, North-West Frontier: this title was changed to Assistant Agent to the Governor-General, North-West Frontier, while Mr. S. C. Starkey was Assistant Commissioner and Superintendent, Cis-Sutlej States, and his successor was Deputy Commissioner and Superintendent, Cis-Sutlej States. From that time onwards the title of Deputy Commissioner has been in use.

(i) Development of the district.

The station of Ferozepore in 1839, when as yet neither the Punjab nor Sindh had been annexed, was a species of *Ultima Thule*. the furthest limits of our Indian possessions. It was described as a dreary and desert plain, where very little rain was ever known to fall and an almost continual dust-storm was the normal condition of the atmosphere. The rich cultivation assigned by tradition to the period of the Muhammadan Empire, and still evidenced by numerous deserted sites of villages and wells, had long since disappeared. There were a few scattered patches of cultivation; but great wastes covered with low brushwood were the usual characteristics both of the Ferozepore territory and of the neigbouring country. From the first, however, the humanizing influence of security for person and property began to tell upon country and people alike. Cultivation was extended, trees were planted, and no effort was spared to replace the former misrule by an era of quiet and contentment. In 1855 Mr. Brandreth wrote as follows :—

"On the whole, however, I have good reasons to think well of the future prospect of the district. The great diminution of all the more serious crimes is very remarkable. Last year there was only one highway

CHAP. I. B. History. (4) Development of the district.

robbery recorded, and that occurred in one of the newly annexed portions of the district and before it had been properly brought under police control. The perpetrators of the crime, however, were apprehended and convicted. Previously to my taking charge, when the district was not more than half its present size, there were never less than from 15 to 20 highway robberies committed every year,—and these not trifling cases like that above referred to, but often accompanied with murder and wounding, -and it was very seldom that any of the offenders were brought to justice. The decrease of this and other heinous crimes, to whatever cause they may be attributed, cannot be regarded as otherwise than highly gratifying. I believe that a good deal is owing to a better organization of the police; but I think also that it must, in part, be set down as the effect of the Settlement, which has given the people a knowledge of their rights and an interest in their property which they never felt before. Some of the principal men among them have acknowledged to me since that the Settlement has had a most beneficial effect on the inhabitants, and taught them that there was a tangible value attached to their property, the proceeds of which were sufficient to afford them every reasonable comfort in life; that it would be the height of folly to risk its loss by any unlawful act; and that crime in general had been very much checked by these considerations. Since the Settlement there has been also a great stir among the Dogars and Naipals who have been hitherto the greatest thieves of the *Bet*. They now seem determined to make the most of the 30 years' lease that is before them. Great preparation has been made for increasing the number of wells, and there is scarcely a day in which one or more carts, laden either with Persian wheels or cross bars and uprights for supporting them, may not be seen traversing the new Jullundur road in the direction of the *Bet* villages."

The immediate effect of a settled government established in close proximity to a border such as that of the Sikhs is well illustrated in the country immediately around Ferozepore. In 1841 Sir H. Lawrence ascertained the population of the town and territory of Ferozepore (inclusive of the cantonment and military *bazars*), by a careful enumeration, to be 16,890 souls.

Lord Ellenborough, however, refused to develop the place as he considered it "a position in the air,*" and the building of barracks, which had commenced, was stopped.

Ten years later, in 1851, Mr. Brandreth found the population of the same tract to be 27,357 souls, showing an increase of 10,967, at the rate of 64 per cent. It is not possible to give the population, as ascertained later on, of the same area.

(i) Archæological remains.

There are practically no remains of archæological interest in the district. Probably the oldest buildings in the district are the mosque at Jalalabad which bears an inscription recording its construction in the time of Akbar and the Gurdwara at Serai Naga which Guru Nanak is said to have visited.

*†Rait's Life and Campaigns of Viscount Hugh Gough, vol. 1, p. 367.

There is also a Marhi of Guru Angad at Serai Naga. The tomb of Rai Mansur near Madrasa is also of some antiquity. There are also a few Sikh shrines with some claims to antiquity, the oldest being probably the shrine of Mada Damodri at Daroli Bhai. Most of the shrines however appear to have been rebuilt or so added to that little remains of the original buildings. I have already referred to the various *thehs* found throughout the district; probably those at Theri, Janer and Serai Naga would produce items of interest if properly excavated.

There are various relics of the Sikh Gurus preserved and reverenced at various places. The best known are perhaps Guru Nanak's rosary (*mala*) and book (*pothi*) kept at Guru Har Sahai. Guru Har Sahai is a place of pilgrimage especially for Aroras from the North; only the Guru may touch the relics which are displayed for a fee of Rs. 101, and Rs. 11 worth of sweetmeats must be distributed. A Granth Sahib presented by Guru Gobind Singh and two *parwanas* from him and some clothes belonging to Guru Har Gobind, his wife Damodri and his son Gurditta are preserved at Daroli Bhai.

An account of the relics at Haripura will be found in the section dealing with Religion.

At Kot Isa Khan there are two inscriptions dated respectively 170 and 193 (of what era I am uncertain): the former is on a marble slab and records the building of the mosque by one Ali Mahomed; the latter is on a beam in the town gate, but seems to have originally belonged to some part of the old palace as it is prayer in verse for the protection of the palace. Aurang Shah is given as the name of the ruler, while the poet's name was Gurdit Mal.

The building at Mari which gives its name to the village was erected by a Lahore Banker in *Hijri* 120[illegible]. It commemorates a Sidhu whose name is variously given as Gharsi and Lachman. It is said that his head was cut off in battle near Chirak, where there is another *Mari* dedicated to him, and that his body went on fighting till it got to Mari.

Nathana has various buildings of some interest; the place is named after Kalu Nath, a celebrated saint who made the tank at Ganga. There is a pond on the east side of the village which is venerated. The earth taken out of this tank at peridical *melas*, which take place in *Chet*, has formed a mound 70

CHAP. I. B. History. (j) Archæological remains.

or 80 feet high. There is also here a very old building, part of it two storeyed and roofed by small domes which is a *makan* of Sultan Sarwar's; close by it, also on the margin of the pond is a Sikh "Asara" and "Nishan." It is said that Haji Ratan used to stay here and made the pond. It is named after him Ratansar. Some of the saints also frequented the place and thence it got the name of Panj Pir. In the town is a handsome temple erected to Kalu Nath; it is called Manna or Darbar Sahib of the Sikhs, but regarded as a Shibdiwala by the Khatris and Banias; it was built shortly before last settlement by subscriptions collected by Ramdas, *fakir*. To the north of the town is another pond known as Rajiana after Raja Ram, *chela* of Kalu Nath. Here too a *mela* is held and the earth dug out by pilgrims forms high mounds. Kalu Nath was a Dhaliwal Jat.

There is an imposing and much respected *gurduara* at Dina, but it is of no antiquity, being only some 50 or 60 years old.

At Mari in the Nathana Sub-Tahsil there is a brick building of considerable antiquity resembling old Muhammadan architecture. It is known as the Mans' Mari, and after this the village is named.

There are shrines of Sakhi Sarwar at various places but none of great importance. The principal are at Langiana Nawan and Samadh Bhai.

There is a very old *Fakir's Dehra* at Tikhanwadh, said to be older than the village, which itself is said to be over 500 years old.

The Dhaliwals have a shrine called Bhiana at Bir Badhni, while the Gils have one called Raja Pir at Rajiana where they assemble for the *Jathera* ceremony, and scoop up handfuls of earth from the tank.

At Sahuke there is a small dome said to be the tomb of a daughter of Mian Mitha, another of whose daughters married the Emperor Akbar.

(k) History of the Fort.

The following note, for which I am indebted to Lt. A. W. Harker, R. G. A., may be of interest :—

"An ordnance magazine was built on the present site in 1840, the rest of the ordnance buildings being at that time on the site of the present Supply and Transport Lines.

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Population.

(k) History of the Fort.

In 1858 the arsenal was moved to its present position and that year the dry gun cotton store, the powder magazine, and the *ammunition stores were built. In 1860 the gunsheds and a large* number of the divisions of the arsenal were completed and the building of the Fort round the arsenal commenced.

In 1863 the Royal Artillery barracks were built and in 1868 the married quarters.

During the period 1884-86 the Fort was altered to its present form. As built in 1858 the inner quadrangle was much lower than at present and the outer hexagon a very *kacha* affair.

Between 1884-86 the wall of the inner quadrangle was considerably raised and the outer hexagon made as at present, the ditch and bastions, formerly non-existent, being added."

C.—Population.

(a) Density.

The figures throughout this section unless otherwise specified are those of the 1911 census. The Ferozepore District stands 18th among the districts of the Province in point of density to the square mile of total area, the figure being 235·9, while the density per square mile of cultivated area is 270·4. The mean density according to the table on page 31 of the Census Report is 224.

The density of population per square mile of total area and per square mile of cultivated area in each tahsil is given in the marginal table. The second column of figures is taken from the assessment reports, the first column from table 6 of part B. This table shows that the pressure of the population on the land is nowhere heavy and tends to become lighter as one progresses westwards. The district is naturally divided into three tracts, *viz.*, the riverain, the unirrigated tract below the Great Danda, which is termed the Mudki plain, and the tract above the Danda, known as the Kot Kapura plain, which is irrigated by the Sirhind Canal. The following table extracted from the assessment reports shows the relative density per square mile of cultivated area in the different assessment circles in the various tracts :—

TAHSIL.	PER SQUARE MILE OF	
	Total area.	*Cultivated area*
Ferozepore	346	497
Moga	279	[illegible]
Zira	315	415
Muktsar	191	228
Fazilka	171	192

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Population.

(a) Density.

Tahsil.	Riverain Tract.		Mudki Plain.		Kot Kapura Plain.	
	Circle.	*Density.*	*Circle.*	*Density.*	*Circle.*	*Density.*
Zira ...	Bet	... 474	Rohi	... 360	..	
Moga	...		...		Rohi Grey Canals Mahraj	337 326 205
Ferozepore	Bet	. 749	Rohi	.. 241	...	
Mamdot Jagir .	Mamdot Bet Dhora Jalalabad Bet	509 . 431 . . . 154	Mamdot Rohi	 . 219	. . .	
Muktsar ..	...		Hithar Guru Har Sahai	.. 156 186	Rohi Utar Muktsar Utar Kot Kapura	203 244 222
Fazilka .	Hithar	. 405	Utar	. 191	Rohi	182

The figures for Ferozepore Bet, Muktsar Utar, and Fazilka Utar are somewhat inflated by the inclusion in these circles of the towns of Ferozepore, Muktsar and Fazilka. The above table however makes it clear that the pressure of population is heaviest in the riverain tract.

(b) Towns and villages—Table 7.

The district contains five towns, and one village with a population of over 5,000 as given in the margin and 1,499 inhabited villages, the average population per village reaching the high figure of 577 souls.

	1911.	1901.
Ferozepore	50,856	49,341
Zira Municipal Committee	4,378	4,001
Dharmkot Municipal Committee	5,859	6,751
Muktsar Municipal Committee	8,874	6,389
Jalalabad Municipal Committee	5,096	6,746
Fazilka Municipal Committee	10,985	8,505
Abohar Municipal Committee	9,492	5,596
Moga	6,725	3,823

Practically all the towns show an increase in population, Dharmkot and Jalalabad alone showing a decline which in the case of the former is probably due to some of its trade having removed to Moga in consequence of the opening of an important market there on the advent of the railway. Moga and Abohar are prosperous places and likely to grow still more.

The villages in the upland tracts are generally of large size, but in the riverain they are small. The typical upland village consists of a collection of houses of sun-dried bricks with a few *pakka* houses belonging to the wealthier inhabitants. It is divided up by narrow and tortuous lanes though in the west of

CHAP. I. C. Population. (b) Towns and villages— Table 7.

the district where land is cheaper the villages are much more open and straggling. It is generally supplied with a well or two and ponds (*jor* or *chappar*) which supply mud for repairs to the houses and are used for watering the cattle and for washing purposes. The village is generally surrounded by a circular road (*phirni*) though this has often been encroached upon where land is valuable. Around the village are usually to be seen a number of brushwood enclosures which are known as *waras*; in these enclosures the stacks of cowdung fuel and heaps of manure are kept. Many of the houses in Sikh villages have *pakka* brick archways. A peculiarity of the Bagri villages in the Fazilka Tahsil is that they only have one entrance leading into a central space from which the lanes radiate into blind alleys. On the outskirts of the village are to be seen the hovels of the menial classes—Chamars and Chuhras—who occasionally have a separate *abadi* of their own. In Fazilka these hovels are often hive-shaped huts (*jhompri*) like those of a Kaffir kraal constructed of a wattle of brushwood or stems of the *akk* plant plastered with mud and roughly thatched. Sikh villages are generally neat and clean, Muhammadan villages somewhat untidy, while the Bagri villages are as a rule very dirty. In the riverain tract, where the population is mainly Muhammadan, the villages are untidy and as a rule have not the same look of comfort as the Sikh villages. *Pakka* houses are also less frequently found. In many cases also the houses are made of low mud walls with a thatch of *sarr* grass: such huts are known as *khuddi*. Nearer the river where the country is liable to be flooded the people, especially if they are Mahtams, live in huts composed entirely, walls and all, of the *sarr* grass; such shelters are known as *jhuggi*.

The ordinary Sikh village contains a *dharmsala* for the entertainment of travellers, many of which are fine solid buildings. The Muhammadan village has always a mosque which is *pakka* if the owners are at all prosperous, while in a few villages, where there are some wealthy owners, some distinctly handsome modern mosques are to be found. In the neighbourhood of Bagri villages one finds rather elegant cenotaphs, known as *chhatris*, erected to the memory of deceased parents by wealthy landowners.

In many Sikh villages the *abadis* of the different *pattis* are separate; this is especially so when the village lands are divided on the *madhanivand* principle, that is where the lands of each *patti* radiate out from the *abadi* like the fans of a churning stick.

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Population.

(c) Growth of population.

The following table shows the numbers of the population at the last four censuses :—

Census.	1881.	1891	1901.	1911.
Numbers .	747,370	885,588	957,178	959,657
Increase per cent. since last census.	.	18·5	8·7	·25

This table shows that the greatest development took place between the years 1881 and 1891 ; it was this decade that witnessed the opening and extension of the Sirhind Canal. Increase in the next decade was comparatively slight. In the last decade the population has remained practically stationary which is hardly surprising when one finds that in this period the district lost 105,101 souls by plague and 216,651 by malaria. A comparison of the tahsil figures for 1901 and 1911 is interesting :—

Tahsil.	1901.	1911.	Percentage of	
			Increase.	Decrease
Ferozepore ..	165,851	170,003	2·5	...
Moga ..	245,857	224,985	...	8·5
Zira .	176,462	155,695	...	11 8
Muktsar .	172,445	180,046	4·4	..
Fazilka .	197,457	228,928	15 9	...

These variations are due largely to plague which has been disproportionately severe in Moga and Zira and extraordinarily light in Fazilka.

(d) Migration.

The figures for immigration and emigration from this district are distinctly interesting. Unfortunately it is only for immigration that the figures for four censuses are available, as the boundaries of the district have changed especially by the transfer of the Fazilka Tahsil in 1884. The district has been a developing one and has hence gained more by immigration than it has lost by emigration. The following table, which has been compiled from tables 8 of the 1901 and 1913 editions of part B, gives details

(d) Migration.

of immigration for the last four censuses and for emigration as revealed by the 1901 and 1911 censuses :—

1	2	3	4	5	6	7	8	9
District or State	1881	1891	IMMIGRANTS.		EMIGRANTS.		GAIN.	LOSS.
			1901.	1911.	1901.	1911	Columns 5 & 7.	
	Persons	Persons.	Persons	Persons.	Persons.	Persons.	Persons.	Persons.
Hissar	4,415	13,322	21,510	19 221	4,311	5,170	14,051	
Gurgaon .	817	1 620	1,518	3 407	104	42	3,365	.
Ambala .	1,701	1,122	1,300	1,278	573	471	907	
Hoshiarpur	7,328	4,715	4,961	3,686	759	593	3,093	
Jullundur	10 737	12,745	11,551	9 806	8,147	5,309	4,497	.
Ludhiana	14,641	21,015	22,606	17,028	12,665	11,236	5,792	.
Montgomery	7,206	10.066	9,988	7,199	8.724	6.795	704	...
Lahore ..	16,512	25,292	19,995	14,015	20,286	18,285	..	4,270
Amritsar ...	7,844	7,498	5,701	4,465	4,290	2 320	2,145	...
Gurdaspur	2.998	1,872	1,256	1.158	111	225	933	..
Sialkot	1,365	1,782	1,165	975	285	278	727	
Gujranwala .	660	936	819	786	1,454	934		178
Jhang ...	211	326	198	223	13,454	242	.	19

From the above table it is clear that the stream of immigration has slackened a great deal, practically every source showing a decline. In considering the figures it must be remembered that the opening of the Sirhind Canal in 1883 must have had a great effect on the 1891 census especially in the Muktsar and Fazilka Tahsils, while the 1901 figures for those tahsils were probably affected by an influx of famine-striken peasants from Bikaner and Hissar. The Ferozepore District has gained from nearly all the surrounding districts and States, but has lost to Faridkot, Lahore, Bahawalpur, other districts and States in the Punjab and other States and provinces in India beyond the Punjab. There appear to be three types of migration.—first migration by men in search of livelihood : this would explain the emigration to other districts in the Punjab and other parts of India, the emigrants being in part soldiers. A large part of this type of emigration, however, is not shown in the figures which do

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Population.
(d) Migration.

not show the large number of men who have gone abroad, especially from the Moga Tahsil, to seek their fortunes in the Straits Settlements and Far East. The second type is what may be termed the reciprocal; it is mainly due to matrimonial alliances and in consequence is largely with the neighbouring districts, thus in the case of Ludhiana, Faridkot, Patiala, and Nabha, the number of females exceeds that of males, in the case of both immigrants and emigrants, while in some of the other districts the relatively high proportion of females leads to a similar conclusion. The third type is permanent settlement where the immigrants or emigrants, as the case may be, either take their womenfolk with them or send for them when they have settled down in their new homes. The emigration to Bahawalpur is of this type, as a large number of men from this district have taken up land in that State, especially in the Minchinabad Tahsil. Immigration from Hissar and Rajputana (in this case mainly I think Bikaner) is mainly of this type, though some of it is only temporary. In addition to the migration between this district and other districts there has been a good deal of migration since the opening of the Sirhind Canal from the eastern part of the district, especially from Moga and to a less extent from the other tahsils, to Fazilka.

There has been also a certain amount of emigration to the canal colonies from this district.

(e) Age statistics.

The age statistics are given in table 10, Part B. The following table shows the age distribution per 10,000 of persons of both sexes :—

Age period.	Males.	Females.	Persons.
0— 5 ...	779	707	1,486
5—10 ...	710	584	1,294
10—15 ...	631	423	1,054
15—20 ...	573	386	959
20—40 ...	1,786	1,381	3,167
40—60 ...	850	676	1,526
60 & over ...	261	253	514
Total ...	5,610	4,390	10,000

CHAP. I. C. Population — (f) Vital statistics— Table 11.

The birth rate in the eight years 1904 to 1911 has ranged from 39 to 49 *per mille*, giving an average of 45·6. If we take the years 1904 to 1910 and compare them with the average calculated from the figures given for these years in the Census Report the average district birth rate is 45·0 as compared with the provincial average 41·3, which is satisfactory. The male birth rate has generally been about 2 per cent. *per mille* in excess of the female birth rate. It is interesting to note that the year 1909 following on the very severe fever epidemic of 1908 shows the lowest birth rate of the series.

The death rate for the same series of years ranged from 31 in 1911 to 63 *per mille* in 1907, the variations being mainly in proportion to the severity of plague in each particular year. The average is 44·3. Generally the female death rate is about 6 *per mille* in excess of the male, but the difference is much greater in years of severe plague such as 1905 and 1907. Comparing the district and the provincial figures for the years 1904 to 1910 we obtain a district average death rate of 46·7 as compared with a provincial one of 43·9. I do not consider that this excess stamps the district as an unhealthy one, as it is probably mainly due to the ravages of plague in these years.

I quote the following remarks of the Civil Surgeon, Major S. H. Lee Abbott, I. M. S., regarding the system of recording vital statistics and their value :—

"Since 1909 mortuary returns are submitted to the Sanitary Commissioner every fortnight. The figures are obtained from the office of the Superintendent of Police who in turn receives them from the several police stations where they are compiled by the *moharrir* in charge of the police station on reports received from the village watchman. The village watchman requisitions the *patwari* to write down in his register the various events.

The actual birth and death figures are very nearly accurate, but the diagnosis of the disease people die from is extremely erratic as a rule."

(g) Diseases— Part B, Table 12.

For the following note on the diseases of the district, I am indebted to the Civil Surgeon :—

"There is no disease peculiar, so to speak, to the district, though the cataract figures might lead one to regard this disease as very prevalent. As a matter of fact the large majority of cataract cases comes from outside the district. There is, however,

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Diseases—(g) Part B, Table 12.

a disease (rare in Europe) which is prevalent in Ferozepore City and Cantonment and also in Kasur. It is *mollities ossium* and affects the womenfolk of Buniahs chiefly. It causes child-birth to be extremely difficult and in many cases is probably the cause of death of both mother and child.

Since 1908 there has been no severe fever epidemic: indeed for the last three years the mortality and sickness from fever has been very low. The result of this is that the birth rate has been gradually rising each year. Up to four years ago plague took a very heavy toll of lives, but for the last four years this epidemic has been becoming less and less. A full plague staff has been on duty, touring actively in the cold weather inducing people to be inoculated and to evacuate their homes when plague has occurred. Considerable advantage has been obtained by solar disinfection of clothes and it seems to be probable that Tincture of Iodine, if properly and regularly administered, will have a great curative effect.

Quinine is freely distributed in the latter months of the hot weather and supplies are placed with Zaildars and others, both for free distribution and for sale.

Compulsory vaccination has been introduced in the following towns: Ferozepore (1913), Fazilka (1912), Muktsar (1912), Zira (1912), Dharmkot (1912).

The pay of the vaccinating staff amounts to Rs. 1,740 and the cost of lymph is about Rs. 450.

There are no figures showing the percentage of protected people, but roughly it is about 75 per cent.

There is still opposition to vaccination in some parts of the district, but it is lessening year by year. The vaccination staff has recently been increased and the percentage of protected people should rapidly rise.

There is no systematic village sanitation and any innovation for improving the sanitary condition of a village is greatly resented. The people much prefer to live in their old insanitary surroundings.

Of recent years famine has caused no ill effects."

(h) Infantile mortality.

No exact details of infantile mortality are forthcoming, but the following rough estimate may be considered. In subsidiary table III to Chapter II of the Census Report the total number of births in the district between the years 1901 and 1910

CHAP. I. C. Population. (b) Infantile mortality.

is given as 401,875 ; at the census there were 266·799 children of 10 years and under, so that roughly the death rate would be 33·6 *per mille*, the general death rate is given as 45·9. The probable reason for this comparatively low rate of infantile mortality is, I think, to be found in the plague epidemics which appear to have attacked adults rather than children, for there can be no doubt the infantile mortality is heavy, and much of it is probably due to the insanitary and primitive methods of the ordinary midwives, who are recruited from the menial classes.

Birth customs — (i) Musalmans.

Among Musalmans at the time of birth the midwife, who is usually a Machi woman, is sent for. She applies sugar to the child's mouth, the ceremony being known as *gurhti*. After an hour sheep's milk is given to the child by means of a piece of cotton. After the child has been bathed the *Imam* of the mosque is summoned. He recites the *bang* or call to prayer into the child's right ear through a pipe (*nara*), one end of which is placed in the child's ear the other in the *Imam's* mouth. The words are *Allah hu akbar, allah hu akbar, allah hu akbar ashshahadoanna la ilaha ill ullah, ashshadadoanna Mahomed ur rasul Ullah* (thrice), *heya allas salah* (twice), *heya allalfalah* (twice), *aslat khairun minannaum* (twice), *allah hu akbar, allah hu akbar la illah illallah*. In the left ear the same is repeated, but for the words *aslat khairun minannaum* are substituted "*takbir kad kamatislat*" twice repeated.

The child's name is then announced. Some sugar and from 4 annas to a rupee is given to the *Imam*. At the end of seven days the child's head is shaved (*jhand lahana*). The *Nai* receives the weight of the hair in silver or from 4 annas to a rupee. Largesse is also given to other *kamins*.

Sheep's milk is given to the child for three days after birth and then the mother begins to suckle it after her breasts have been bathed by one of the female relatives; during this time the mother is fed on nourishing food such as *panjiri* and *halwa*. After 11 or 13 days the mother bathes. All the *kamins* receive presents; the *tarkhan* brings a *guli danda* (tipcat) for the child, the *lohar* an iron ring for its foot, the *jhabel* a bow and arrows, the *churha* a fan, the *dhobi* a ball and a parrot made of green cloth, the *arain* some green vegetables and the *mirasi* a shirt for the child. After bathing the mother changes her dress and leaves the birth-chamber (*zachchakhana*).

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Circumcision (*khatna*) is occasionally performed in infancy, but is generally deferred till the child is between the ages of 5 and 12.

The better classes perform also the *hakika* which consists in the sacrifice of two goats or sheep in the case of a boy or one sometimes in the case of a girl. The brotherhood feast thereon, but it is essential that the bones should be buried and not carelessly thrown away.

(ii) Hindu Jats.

Among the Jats the midwife is summoned. She receives one rupee or more in cash. The women present are given *gur*. Sugar dissolved in water is poured on the child's tongue by the grandmother or one of the elder women of the family. After the lapse of two hours the child is fed with goat's milk by means of a wick. The same evening the child's aunt (*bua*) or sister washes the mother's breasts. In return she is given from one to twenty-five rupees or sometimes a cow. The mother then begins to suckle the child. On the first day the mother (*zachcha*) is given a mixture of sugar, *sunth*, and *ajwain* cooked in *ghi* to eat, on the second *halwa* and on the third day pulse and bread cooked in a quantity of *ghi*. On the second day after birth the child is bathed in a decoction of the red *kesu* flowers of the *chichra* tree (? the *dhak* tree—*Butea frondosa*). On the first Sunday occurring more than three days after the birth mother and child are bathed in hot water in the *zachcha-khana* (birth-chamber). Ten or eleven days after birth the mother washes her head first with cow's urine, then with whey (*dahi*) and then with hot water and changes her clothes; the child is washed in hot water. A rupee is given to the *Nai's* wife and Ganges water (*gangajal*) is sprinkled in the house. The mother and child remain indoors for 25 days and according to the family's means *karah parshad* or rice are distributed to the people and Brahmans or five Sikhs.

(iii) Bagri Jats.

The ceremonies connected with the birth of a child among the Bagri Jats are as follows :—

The midwife (*dai*), usually a Thori, Chuhra or Dhanak woman, is given a fee of 2 annas or more and some food if the child be a boy, but only one anna if it be a girl. A pan (*tali*) is beaten on the 6th day after the birth, the mother (*jacha*) is formally bathed and dressed in new clothes, her old clothes being given to the *dai* who plaits (*gundhna*) her hair for her and gets a fee of 4 annas and some food. A ceremony, called *chunchi khulai*, is performed by the mother's sister-in-law (*nanad*) who washes her breasts (*chunchi*) and is presented with a suit of

clothes in return for the service. When the child is a month old its father's sister or niece brings it a present of a cap (*topi*) or silver bangles (*kara*) and blesses the child (*balaen leni*) by making a pass with the hands over it and then cracking the fingers against the temples, so as to take on herself any evil that may threaten the child, and in return is presented with a suit of clothes (*tiyal*) or a cow, buffalo or young camel. The *tiyal* consists of a sheet (*orhna*), bodice (*angi*) and petticoat. If the child be a boy the family menials (*karu* or *lagi*) bring him toys representative of their respective trades and wish him luck (*budhai*); thus the Kumhar brings him a little earthen pot (*kalsa*), the Khati brings a toy-cart, the Chamar a pair of shoes, and the Nai does something to please the child; in return they are given a small cash present. A Brahman comes to give the child his name on the 7th. 10th or 30th day and gets a fee of 4 annas and a meal; and sometimes the relatives are invited to feast and each leaves a rupee for the child. No such ceremonies are performed on the birth of a daughter. For 10 days child and mother remain shut up. When the mother is able to begin her household duties again, some 20 days after the birth, she puts an empty water-pot and *lota* on her head and goes in procession with the women of the village to the well or pond, and there distributes sweetmeats to the children of the village before she brings back water to her house.

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Among the Bagri Kumhars the ceremonies are as follows:—

(iv) Bagri Kumhars.

On the birth of a son the happy event is announced by the grandmother, aunt (*buha*) or other near female relative beating a metal tray (*thali*) outside the door; if the child be a daughter, no such announcement is made. A woman is considered impure after child-birth, and any other woman who comes to see her must wash her hands in cow's urine to purify them before she does any household work. On the day on which a boy is born, the father or some agnate relative goes to the family Brahman, and asks him on what day the child's name will be made known (*nikalega*). He makes his calculation and names a certain odd number of days, from 3 to 27, the luckiest number being 9; and if the number of days be more than 9 the parents must give certain clothes to a Dakaut, or low-caste Brahman, to take away the bad luck.

On the sixth day, whether the child is a boy or a girl, short blue threads are tied round the baby's wrists, waist and ankles, and the mother and other female relatives stain their hands with henna; *churi* (finely broken pieces of wheaten bread mixed with

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Birth customs—(iv) Bagri Kumhars.

ghi and sugar) is distributed among the relatives. This ceremony is called *chati* (sixth). On the day fixed for the naming ceremony by the Brahman the mother washes her head with cow's urine (*gai mutr*) and bathes. A square (*chauk*) is plastered with mud and marked out with flour; the mother sits on a stool (*phiddhi*) on the western edge of the *chauk*, facing east. The Brahman then comes and looks at his almanac (*patra*), and reads out five names, beginning with the same letter, one of which is chosen by the parents and thereafter considered the boy's name for purposes of religious ceremonies, but the parents give him any name they think fit, and by that he is generally known. The Brahman then lights the sacred fire (*hom*) with twigs of the *jand* tree and puts in it clarified butter, coarse sugar, barley and sesamum, reciting verses the while. He then puts some of the fire into a vessel of water in which also are put some cow's urine and Ganges water, and a copper coin (*pai a*) or silver ring (*challa*), and sprinkles all the persons present and the walls of the house with this consecrated water. The Brahman is then fed and feasted and the neighbours are entertained; *lapsi* (roughly ground wheat cooked and mixed with *gur*) being generally distributed to the children. In wealthy families the whole brotherhood is sometimes entertained, especially if the child is the first son. The *Mirasi* and his family make music and are rewarded. The ceremony is called *dasatan* as taking place on the tenth day, while the purification of the mother is *sir dhona*. The whole ceremony, which is called *mangala mukhi*, seems to correspond to the baptism of the Sikhs and Bishnois. The boy is often vowed to some God, such as *Hanuman*, *Mata* or *Kali*, and when the period of vow has expired he is taken to some place sacred to his tutelar divinity, and there his hair is cut off (*chharola*). A girl is named with much the same ceremony as a boy, but none of the other ceremonies is considered necessary.

If the son is a first born, a month after its birth the mother dressed in her best goes in procession with the female relatives to the village tank. On the way they sing, and on arrival the mother distributes *gugri* (boiled wheat mixed with sugar). They fill their pitchers and return; this ceremony is called *jalwa pujan* (water worship).

A child is often not weaned for three years, unless another child be born in the interval. His cradle (*palna*) is swung from a tree or rafter. Among the Bawaryas and Naths the mother on the ninth day after the birth washes herself and the child, and comes out to a feast in which the women of the tribe join her.

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Birth customs—(v) Bishnois.

The Bishnois have many ceremonies similar to those of the Bagri Jats, but several of their religious ceremonies are peculiar to themselves. On the 30th day after birth the mother and child are washed and bathed, and the *Nai* cuts off the child's hair. The mother then sits down in a clean place with the child, and her husband or his father sits opposite her with the priest (*sadh*) who lights a fire in an earthen vessel and puts clarified butter on it. The child's father takes a rupee in his hand and holds it over an earthen jar (*kala*) full of water, until the priest has finished lighting up the fire (*hom*) and repeating his formulæ, when he drops the rupee into the vessel, and scatters some grain for the birds. The priest gives the father and mother each three handfuls of water and drops water three times into the child's mouth. This baptismal ceremony makes the child a Bishnoi, and purifies the mother. The water is Ganges water mixed with local water and is called *charnamat*. It is also sprinkled about the house.

(i) Sex statistics.

There is a marked shortage of women in the district as might be expected when we find that on the figures given in table 11 of part II only 90 females are born for every 100 males, while 118 women die for 100 men. The marginal table gives the number of males *per mille* for each age period. The most striking feature of this table is the marked shortage of females among the Sikhs in the earlier periods. A comparison with the figures for Hindus may perhaps lead to the inference that a certain number of Sikh girls are recorded as Hindus and are only recorded as Sikhs after marriage. Personally, however, I doubt if this is the case. In any case the higher proportion of females among Muhammadans is most clearly marked till the age of 40. The figures of the periods over 40 point to the conclusion that either Muhammadan females die sooner than Sikhs or Hindus or that Muhammadan males are longer lived than Hindus or Sikhs; I believe that both inferences are to some extent true.

Number of males per mille.

	Hindu.	Sikh.	Muhammadan.
0-5 ...	514	549	515
5-10	516	572	539
10-15	596	623	585
15-20 .	600	610	572
20-40	579	555	556
40-60 ...	568	548	556
60 and over . ..	538	534	562

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Population.

(i) Sex statistics.

The marginal table gives the number of women per 1,000 males at the last four censuses.

1881 ..	822
1891 ..	826
1901 ..	827
1911	782

The great drop in the proportion of women that occurred between 1901 and 1911 is probably due to plague, as there is no doubt that this disease levies a far heavier toll on the female than on the male sex.

(j) Civil condition—Table 10.

The figures relating to civil condition show that infantile marriage is not common in this district, as only 2 per cent. of the male and not quite 6 per cent. of the female population of the district had entered into matrimony before attaining the age of 15. Most of the women appear to get married between the ages of 15 and 20, while the commonest marrying age for men is over 20. The proportion of widows among Hindus and Sikhs as compared with widowers is about equal in spite of the almost universal custom of *karewa,* but among Muhammadans the number of widows exceeds the number of widowers considerably. Owing to the loss of female life from plague the demand for women has become keen and parents generally, at any rate among the Jats take money from would-be bridegrooms for their daughters.

Practically every female gets married as there were only 734 women over 40 who had failed to secure husbands out of a total female population of 421,260. Only some 8,000 men out of a population of 538,397 remained unmarried after the age of 40 ; a large number of these were probably ascetics.

(i) Betrothal ceremonies.

Among the Jats the old fashioned orthodox procedure was for the girl's parents to send *lagis* to the boy's; if the boy was approved the *lagi* paid another visit, taking a rupee or two with him and some sugar. The boy's parents prepare a meal of rice and feed the *lagi* and the brotherhood. The next day the boy is placed on a stool (*chauki*) and the *lagi* places the money and the sugar in the boy's lap (*jhola*). The *lagi* is given a rupee or two, with some clothes, to take to the girl's people. This constitutes the betrothal. Nowadays however the custom of employing *lagis* is falling out of favour. The girl's father or other relation approves of a boy, and if it is desired to clinch the contract at once places the boy on a stool and gives him money and sugar and lays his hand on his head before the assembled brotherhood. Sometimes however after the father or other relative has selected the boy, the *lagis*, usually the *Nai* or the *Mirasi*, are sent to perform the ceremony.

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(j) Civil condition—
(i) Betrothal ceremonies.

Among the Bagri Jats and Bagri Kumhars the procedure is somewhat different; the girl's father or uncle proceeds to the boy's home accompanied by a *Nai* or a Brahman. He takes with him a rupee and a cocoanut (*nariyal*). The boy's people feed him, and on the second or third day in an auspicious hour the brotherhood is assembled and a sheet (*chadar*) spread on which the boy is placed on a stool. The girl's father marks his forehead with colour and gives him the rupee and the cocoanut and fondles him. Then the boy's father distributes sugar and the ceremony is complete. The marking of the boy's forehead and the gift of the cocoanut are essential part of the ceremony.

Among the Bishnois it is the boy's party who take the initiative. They go to the girl's house and sit on a *chadar* in the yard, together with the girl's father and his party. The boy's father gives a rupee and a cocoanut to the girl's father or brother who touches his forehead with them and then after bowing his head to the ground (*nimaskar*) takes them into the house where he leaves them. Then they ask each other the names of the boy and the girl. The girl's father distributes sugar and the ceremony is complete. The gift of the cocoanut is the essential feature.

Among the Bagri Suthars either party takes the initiative; if the boy's party go to the girl's house they go through the same ceremony as the Bishnois, while if the girl's party take the initiative, the ceremonies are the same as among the Bagri Jats. In either case the village *lagis* are paid Re. 1-4-0.

Among the Sodhis the parents arrange the contract and then *lagis* are sent, usually by the girl's party.

Among the Mahtams after the betrothal has been arranged, the boy's father goes to the girl's house with 8 or 10 of his brotherhood. a *lagi* carries a suit of female clothes consisting of three articles (*tewar*). This is given to the girl's father in the presence of the brotherhood, and in return he congratulates the boy's father who then distributes *gur* to the value of Re. 1-8-0; the girl's father gives three feasts to the boy's party. The ceremonies cost Rs. 50 or 60 which is afterwards paid by the boy's father to the girl's father. The girl's father gives the boy's father two *tewars* and two *lung's*. If the girl's father is unwilling to take the expenses from the boy's party, he sends his Brahman with a *tewar* and *chohara* which is laid before the boy's father in the presence of the brotherhood; the *chohara* and *gur* are placed

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in the boy's lap and his father gives the Brahman as a rule Re. 1-4-0 to Rs. 2. The gift of the *tewar* and the *chohara* constitute the betrothal.

Among the Muhammadan Rajputs the boy's party goes to the girl's house with presents which differ in different parts of the district. These presents are carried by the *Nai*. After the presents have been presented the *Kazi* is sent for to read the marriage (*niyat khair*). This is practically a marriage except that the formal consent of the bridal pair (*ijab kabul*) is not taken. Sugar is then distributed by the boy's father and the *lagis* are given money. The *niyat khair* ceremony is the essential one. In Ferozepore Tahsil the presents generally consist of a red cloth or shawl (*dopatta*) in one corner of which is tied up Rs. 2-4-0 and some silver ornaments. In Zira, Moga and Muktsar in addition to the ornaments a full dress is given, and in the two latter tahsils the girl's father gives the boy's father or other near relatives a plaid (*khes*). In Ferozepore and Zira the girl's father gives a *khes* to the boy's father and another to one of his near relatives. In Fazilka in addition to the ornaments the presents consist of a dress and a suit of women's clothes (*tewar*) consisting of a *kurta*, *lahnga* and *orhni* and some dates (*chohara*), *khopa*, *mahndi* and *mouli*.

Among the Nipals the ceremonies are much the same. The girl's people cook rice and give it to the boy's party and next day give a red cloth (*khes*) to the boy's father, who gives 10 or 12 rupees to the *lagis*. Sweetmeats, cash from 5 to 20 rupees, ornaments and clothes are placed in the girl's lap. Then prayers are read by the *Imam*. Sometimes the girl's father sends a ring and sometimes merely a message by the *lagi* who takes notice to boy's party of the date fixed for the ceremony.

Among the Wattus the ceremonies are the same as among the Rajputs, but in Muktsar the boy's father takes 5 seers of *gur* instead of one rupee's worth to the girl's house.

Among the Arains the formal consent of the parties or their guardians is taken at the *niyat khair*. The girl's father gives a cloth to each man present and a *tewar* to the boy's mother; in Zira only the boy's mother and father receive clothes.

Among the Muhammadan Jats the ceremonies are much the same but the *ijab kabul* is not taken. The girl's father gives the boy's father a *khes* or *lungi*; and besides clothes and ornaments the girl is given a rupee and a *bheli* of *gur* weighing 5 *kacha* seers,

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The Dogars do the same, but sometimes the girl's father sends the boy a gold ring.

The Gujars have three ways of celebrating a betrothal. In one form the girl's father sends a rupee by a Nai or Mirasi to the boy's father. This is placed in the boy's hand in an assembly of the brotherhood and the *lagi* distributes *gur*; he is given one rupee by the girl's father. Another way is for the boy's father to visit the girl's father, who puts a red striped *khes*, which is generally called *mata*, over him; this completes the betrothal. The third method is for the boy's mother or other female relative to go to the girl's house taking a silver necklet (*hans* or *hamal*). This is placed on the neck of the girl; this completes the betrothal as it betokens that the girl belongs hereafter to the boy. Sometimes the *Kazi* is called in to read the *niyat khair*.

The Moghals have practically the same ceremonies as the Rajputs, but the *ijab kabul* is taken at the *niyat khair* ceremony.

Sayyads, Bodlas and Chishtis manage matters in much the same way, but do not take the *ijab kabul*.

Among the Kasuria Pathans the girl's father gives sugar in a cloth to the boy's father and also some *dopattas* for the women. The boy's party return home and tie up some money in a cloth which is sent with sugar to the girl's house. The girl's father takes out a rupee or two and returns the rest. The gift of sugar by the girl's father to the boy's father completes the betrothal.

Among other Pathans the procedure is somewhat different; the boy's party, men and women, proceed to the girl's house, where the girl is given a cloth (*chunni*) and some money. This completes the betrothal and *gur* is distributed among the brotherhood.

In conclusion it may be said that the parents arrange the match among themselves and the betrothal ceremony is really only a method of publishing the fact to the brotherhood.

(ii) Marriage and wedding customs.

The Jat Sikhs perform the following marriage ceremonies:— A *lagi* or messenger, usually the barber (*nai*), proceeds to the boy's house, and arranges the date on which the marriage is to take place; for this service he receives a rupee. About a week before the day fixed the numbers of the marriage party are arranged through *lagis*. The boy's party then collects presents or subscriptions (*neonda*) from the brotherhood and the party (*barat*) proceeds to the girl's home. Four sticks put together like a couch have been prepared (*bedi*) and covered with a cloth.

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The girl's Brahman prepares a quadrilateral with flour (*chauk*) and the boy's party sit there. He then makes the bridegroom do *puja*, after which he recites the ancient marriages and ancestry of the parties (*gotra char* or *lanwan*). Then the boy's Brahman recites in his turn. In the middle of the *chauk* the sacred fire (*hom*), composed of *beri* or *dhak* sticks, is kindled and sprinkled with *ghi*. The boy and girl circumambulate the fire four times (*phera*), the boy leading. Then they sit on stools and their hands are joined and the girl's head is placed against the boy's. This completes the ceremony and congratulations are exchanged and largesse (*lag*) is given to the *lagis*.

A considerable number of Sikhs, however, now marry by the Anand rite. Ten or twelve days before the day fixed for the marriage the reading of the Granth Sahib is commenced in the homes of both the girl and the boy; when this is completed food is distributed. The boy's party proceeds in the ordinary way to the girl's home; there the Granth Sahib takes the place of the *bedi*; reverence is done to it and if there is a preacher (*updeshak*) present he preaches (*updesh karta*) or if there is a singer (*ragi*) he sings the *asa the war*. *Lanwan* are read from the Granth Sahib and the bridal pair circumambulate it four times (*Guru Granth Sahib ka ardasa*). This, with the distribution of *karah pershad*, completes the ceremony.

Bagris.

The Bagri Jats, Kumhars and Suthars have practically the same marriage ceremonies, which may be described as follows. The day and the numbers of the *barat* having been arranged, the procession goes on the evening of the day fixed to the girl's village and stops in a house inside the village. The *kumhar* brings them an unused earthen pitcher containing some green *jand* leaves and in return receives Re. 1-4-0 from the boy's father. Afterwards some of the men of both parties assemble in the village square (*sath*) and the girl's barber (*nai*) gives the *baratis* sweetened water to drink and the *kumhar* brings another pot containing *jand* leaves. He and the *nai* receive two half annas (*takka*) each. The *suthar* (carpenter) brings a *patra* (a wooden frame on which the boy sits to bathe), a *turan* (a wooden frame afterwards hung up over the door of the house) and a *mandha* (a bamboo canopy covered with red cloth); he receives Re. 1-4-0 from the girl's father. The bride's father gives the bridegroom a cocoanut (*narial*), one rupee in cash and a shawl (*khes, chadar*) worth Re. 1-4-0. The bridegroom is then led to the bride's house over the door of which the *turan* is hung up, he touches it with a green, leafy branch of the *beri* tree. He enters the house and sits on a couch for some time and then

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returns to his lodging. Afterwards at an auspicious moment (*nek sayat*) the bridal pair are made to sit on two stools (*piri*) facing eastwards and the girl's Brahman performs the fire worship (*agnihotri*) and recites *mantras*. He leads them four times round the fire, the boy following the girl for the first three times, while on the fourth occasion the boy leads the way; the clothes of the bridal pair are tied together during this ceremony and the *mandha* is held over the boy's head. This completes the marriage. The Brahman receives Re. 1-4-0 from the bride's father. At the time of the *phera* the *kumhar* places a pot containing green *jand* leaves before the bride and bridegroom and the girl's father places therein two *takkas* which become the perquisite of the *kumhar*.

Bishnois.

Among the Bishnoi sect marriages usually take place on *Bisakh suddi tij*. The girl's father sends a knotted thread by a *lagi* who informs the bridegroom's father of the date fixed and the number of the *barat*. The other ceremonies are much the same as among the Bagris, but it is the Bhat or Gaina not the Brahman who makes the sacred fire. When sitting on the stools the bridal pair face northwards and the girl is placed on the right hand of the boy, but after the first circumambulation of the fire these positions are reversed. The *kumhar* in addition to the vessel containing *jand* leaves, which is placed before the bridal pair during the ceremony, carries a similar vessel to the lodging of the bridegroom's party.

Sodhis.

Among the Sodhis after the date has been fixed the wedding party proceed to the girl's home, where the bride's father entertains them. The *lagan* ceremony is then performed by the Brahmans according to the *Dharm Shastras* and the bridal pair go round the sacred fire four times with their clothes tied together, the boy leading for the first three times. The Brahman recites *mantras* and receives about ten rupees from the parties.

Mahtams.

Among the Mahtams when the wedding procession reaches the bride's village the village sweeper disputes their entrance to the village till he has been placated with a rupee by the bridegroom's father. The party are entertained that night and next morning the Brahman performs the marriage ceremony; in this the bridal pair, with their clothes tied together, circumambulate the sacred fire seven times, the boy leading four times and the girl three times. The Brahman receives Re. 1-4-0 and the girl's *kamins*, *viz.*, the *teli*, *tarkhan*, *mochi* and *lohar*, each receive four annas from the boy's father.

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Among Muhammadans the essential ceremony is the reading of the *nikah* by the *kazi* or *Imam masjid*. There is, however, considerable variety among the various tribes in respect of the minor ceremonies performed and the presents given. Among most of the tribes on the arrival of the wedding party the girl's father meets them formally and gives a red shawl to the boy's father; this is called the *milni*. The *baratis* are given sweetened water to drink and this is called *tawazan* (reception). Largesse is given to the menials and the bride and bridegroom each throw a rupee over the other's head (*sirwarna*): these rupees are the perquisites of the *mirasis*. The marriage is then performed by the *kazi* and the dower (*hakk mahr*) is fixed. The girl's father then entertains everyone.

Among many of the Rajputs it is usual for the girl's father to give a knotted thread in token of his agreement when the date is fixed. The *barat* is also detained by the village sweeper as among the Mahtams.

The presents exchanged are various and really seem to depend more on the status of the families than on the tribe.

(iii) *Karewa* marriage.

The above are the ceremonies performed at regular marriages. When a widow remarries and there has been of course no betrothal the ceremony is much more simple. Among Muhammadans only the *nikah* is read. Among the Jats the *karewa* or *chadarandazi* marriage is performed in the following way:—The man puts a white sheet (*chadar*) over the woman's head in the presence of the brotherhood and distributes *gur*; the corner of this sheet is coloured red or yellow. This constitutes the ceremony and even this simple ceremony is sometimes dispensed with and the parties simply live together. Among the Mahtams the ceremony is the same. Among the Bagri Jats widow remarriage is known as *natha*, the widow puts on a red dress (*orhna*) and a red sealing-wax bangle (*churi*); the putting on of the *churi* constitutes the remarriage as widows do not wear bangles. If anyone but a relation of the deceased husband is married he has to pay something to the husband's family.

(iv) *Muklawa*.

Among the Hindu tribes the bride being usually below the age of puberty does not take up her permanent residence with her husband at once, but after a short visit returns to her father's house. When she reaches the age of puberty she is formally taken home by her husband. This is known as the *muklawa*. If her husband has died his brother usually takes the *muklawa* and this without further ceremony is held to constitute a valid *karewa* marriage.

CHAP. I. C.

Population.

(f) Civil condition—

(v) Polygamy.

Polygamy is not commonly practised in this district. Where a man has more than one wife, it will generally be found that either the first wife had no sons or that he has married his widowed sister-in-law. In a few cases among the Jats it is the result of a man marrying two sisters. A few of the wealthier men, however, both Sikh and Muhammadan, have several wives.

(vi) Divorce.

Divorce is confined to the Muhammadans who carry it out in accordance with the Muhammadan Law. Among the Hindus, though divorce is not recognised, a man is at liberty to turn his wife out of his house. Usually the erring wife is expelled without ceremony, but the Bagri Jats do it in the following way :— Some of the brotherhood assemble and the woman is made to stand in their presence; her husband tears his white loincloth (*dhoti*) in two and places half of it on her head, saying that he has given her up; this ceremony is called *dhola urna*.

(vii) Polyandry.

Polyandry, acknowledged as such, does not exist. Among the Jats and some of the lower castes, however, a woman is sometimes shared between several brothers, though recognised as the wife of only the eldest of them. When a man emigrates it is not uncommon for his wife to live with his younger brother and for the elder brother on his return to take the woman back again. It is significant that where a man remains a bachelor, it will generally be found that he is a younger son.

(viii) Inheritance through the mother.

Inheritance through the mother as a regular custom is unknown though naturally a son succeeds his mother in the rare cases where the mother inherits or is given property.

(k) Female infanticide.

An interesting note on this subject as concerning the Jats and more especially the Sindhu clan in this district will be found in the Census Report, 1911, pages 243 *et seq.* The figures for different clans are not available at different age periods: the following table, however, compares the number of females per 1,000 males for some of the principal tribes and for the chief clans of Jats :—

NUMBER OF WOMEN PER 1,000 MALES.

A.—Principal tribes.

Total district.	Rajputs.	Arains.	Chamars.	Chuhras.	Dogars.	Gujars.	Kumhars.	Mahtams.	Tarkhans.	Jats Hindu.	Jats Sikh.	Jats Muhammadan.	Total Jats.
762	816	817	769	822	810	715	807	910	759	706	744	778	746

(k) Female infanticide.

NUMBER OF WOMEN PER 1,000 MALES.

B.—Jat clans.

Sikhs.							*Hindus.*	
Sindhus.	Gils.	Dhariwals.	Dhillons.	Mans.	Khosas.	Siddhus.	Godaras.	Saharan.
686	733	707	801	765	669	761	781	752

This table shows that of the principal tribes the Jats have the lowest proportion of females of all with the exception of the Gujars. I am quite unable to account for the shortage of women among the Gujars as I have never heard them accused of female infanticide. Hindu Jats at first sight appear to have a worse proportion of females than the Sikh Jats, but there are really few Hindu Jats in the district and the two largest tribes, the Godaras (1,646 souls) and the Saharans (935), do not show any marked shortage of women. Among the Sikh Jats the Sindhus have the reputation of committing female infanticide and it is significant that they have the lowest proportion of females of any clan. They are, however, said to be abandoning the practice and I believe this is to some extent true, as in one important family, where there are no females of the first and second generations, there are girl children in the third and fourth. The Dhariwals and Khosas also show low proportions of women. The Barar section of the Sidhus are said to have been addicted to the practice in former times, but to have abandoned it in the early days of British dominion. In short there can, I think, be no doubt that among certain clans and more particularly in certain families either female infanticide is still practised to some extent or, if not, female children are most grossly neglected. However, I am inclined to believe that the practice is now on the wane, as daughters are now a somewhat valuable property as a bride commands a good price and if the family is above receiving cash for her she can be exchanged for a wife for one of the sons of the family.

Language.

The language spoken throughout the bulk of the district is the ordinary Punjabi of the Malwa, though among some of the riverain Mussalmans in the west of the district some of the idioms approximate rather to those of the Jatki of the Multan Division.

CHAP. I. C. Population. (f) Language.

In the Fazilka Tahsil the Bagri Jats, Bishnois, and some of the Kumhars talk what is called Bagri though Sir G. Grierson describes it as "not a true Bagri but rather a mixture of Bikaneri and Punjabi." Besides differences in vocabulary this dialect differs considerably from the speech of the Malwa Jats. Perhaps the most marked peculiarity is the tendency to make all final syllables end in a long o. A good account of this dialect will be found in Final Report of the Sirsa Settlement, 1879-83, pages 121 *et seq.* In the appendix to that report numerous specimens of both dialects are given. I give in an appendix (IV) a few proverbs and a couple of poems that I have collected.

Linguistic Survey, Vol. IX, part 2, page 148.

The only other dialect really indigenous in the district is the Bawaria language which is classed as gipsy. The best theory holds that it is an aboriginal tongue, not merely a thieves' argot. The ordinary peasant is quite unable to understand it.

Of the people returned as speaking languages belonging to the Western Hindi group those who speak Urdu and Hindustani are probably educated people; those speaking other Hindi are probably the numerous low caste Purbias who are to be found in cantonments.

The speakers of English are of course largely troops as is also the case with Pashto.

Mewati, Rajasthani and Marwari would be probably the speech of temporary immigrants.

Total population		... 959,657	
Language standard.		*Persons.*	*Per cent.*
Panjabi	...	860,183	90
Bagri	.	67,365	7
Hindustani	.	6,775	.
Urdu	.	8,421	...
Other Hindi	..	10,408	1
Mewati	...	250	
Marwari	...	2,082	.
Other Rajasthani	...	557	.
Pashto	..	416	..
Unclassed (Gipsy)	...	571	...
English	..	2,205	..

The marginal table gives the numbers of the population speaking each of the principal languages.

(m) Races, castes, tribes and leading families—

(i) Areas held by the principal tribes.

The following table shows the tribes of the district with the percentage of the cultivated area held by each tribe in the six divisions of the district for which separate assessment reports have been submitted. I have divided it into two sections, the first showing those tribes notified as agricultur-

CHAP. I. C.
Population.
(a) Races, castes, tribes and leading families—
(i) Areas held by the principal tribes.

ists under the Land Alienation Act and secondly other tribes :—

Tribe.	Moga.	Zira.	Feroze-pore.	Mamdot.	Muktsar.	Fazilka.	District.
A.—TRIBES NOTIFIED AS AGRICULTURISTS.							
Arain	...	16	7	7	...	..	3
Bodla	...	1	1	1	1	8	3
Dogar	...	3	12	17	2	1	3
Gujar	...	5	...	...	...	...	1
Kamboh	...	1	...	1	...	...	} 1
Labana	...	...	...	...	...	1	}
Mahtam	...	...	...	4	...	...	}
Moghal	...	..	...	1	...	...	}
Mussalman Jats... ...	1	6	5	1	2	...	2
Bagri Jats	...	...	...	...	...	12	4
Bishnoi	...	. .	...	...	...	5	2
Other Jats	86	42	37	8	65	81	49
Nawab of Mamdot ...	...	...	...	83	...	...	2
Other Pathans	...	...	4	1	...	...	...
Rajputs	...	8	7	15	10	22	12
Sayyads	...	2	...	2	...	...	1
Bagri Kumhars	. .	...	...	...	...	4	2
Bagri Khatris and Suthars ...	...	...	...	...	...	1	...
B.—TRIBES NOT NOTIFIED UNDER THE ACT.							
(i) *Money-lenders.*							
Banias	1	1	4	...	2	3	2
Aroras	...	1	1	2	1	5	2
(ii) *Others.*							
Chishtis	...	...	...	...	...	1	...
Bodhi Khatris	3	4	9	8	6	...	3
Tarkhans	2	...	...	...	...	...	...

CHAP. I. C.
Population.
(a) Races, castes, tribes and leading families—
(i) Areas held by the principal tribes.

The above table shows the overwhelming preponderance of the Jat. Broadly speaking, with the exception of the Fazilka Tahsil, where the population in the uplands is very mixed, and the Mamdot *Rohi*, which is largely owned by the Nawab of Mamdot, the population of the uplands, that is to say of the tracts denominated as the Mudki Plain and the Kot Kapura plateau, is Sikh and Jat, while that of the riverain is Muhammadan.

To turn now to a consideration of the principal tribes.

(ii) The Jats.

The following table shows the *total* Jat population by tahsils and religions :—

Religion.	Moga.	Zira.	Ferozepore	Muktsar.	Fazilka.	District.
Sikh	97,451	23,607	12,333	37,943	20,081	191,415
Hindu	898	50	843	1,121	15,643	18,555
Musalman	9,592	3,549	7,056	6,824	3,764	30,765

The Sikh Jats are preponderant in all tahsils and their principal clans will be described later. The Hindu Jats are practically confined to the Fazilka Tahsil. They are principally the Bagri Jats and the Bishnois. The Muhammadan Jats belong to many clans, the only *góts* which number over a thousand being the Gils and Siddhus. The Jats amount to no less than 25 per cent. of the population of the district.

I will now deal with the principal Jat clans : the numbers of each are shown in the margin.

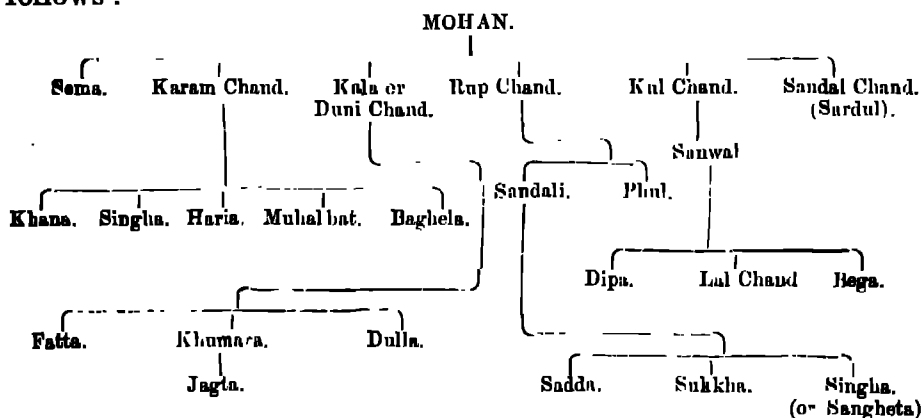
(iii) The Sidhus.

Tahsil	*Sikh.*	*Hindu*	*Muhdn.*
Moga .	24,270	236	268
Ferozepore	2,433	...	116
Zira ..	258	.	84
Muktsar .	28,733	24	134
Fazilka .	17,252	33	612

The Sidhu tribe is the largest of all the sections of the Jats. It occupies the entire west and south of Moga, the Mahraj villages, the greater part of southern Muktsar, and numerous villages in the sandy tracts of Ferozepore and Zira Tahsils and in the east of the Fazilka Rohi. Sidhu was the fourth in descent from Batera, whose name has been shown in the Manj genealogy. He had four sons, one of whom, named Bur, was the ancestor of the Barars. Barar was eighth in descent from Bur. Both the

CHAP. I. C.
Population.
(c) Races, castes, tribes and leading families—
(iii) The Sidhus.

Sidhus and Muhammadan Bhatti Rajputs claim that they belong originally to one and the same clan.

It is unnecessary to repeat the whole pedigree, which is given in Sir L. Griffin's *Punjab Rajas* in the histories of Patiala and of Faridkot. It is sufficient to say that Barar had two sons, Paur and Dhul, besides three others who became Musalmans. From Paur were descended the Mahrajkian families. The great-grandson of Mahraj was Mohan. Mohan with his sons and grandsons came into this district about 1580 A. D. and settled at Mahraj, a tract to the south of Moga, calling the village by the name of their ancestor. The family of Mohan was as follows :—

Thakur Mohan had fled from Jaisalmer where he had revolted against the Rana, Chattar Sein, and killed him in battle. He and his son Rup Chand migrated with their flocks and herds to Bhatinda which was then Bhatti territory. The Bhattis, however, resented this incursion of new settlers and attacked them and Mohan and Rup Chand were killed in battle. The remaining sons of Mohan moved on and settled at the Mari Sikhan to the south of the present village of Mahraj. This was in the *tappa* of the Man Bhullars who, under their leader Lala, greatly oppressed the descendants of Mohan. Duni Chand, who seems to have been the principal man, appealed to the Guru Har Rai who lived at Gurusar. The Guru, who had prophesied the future eminence of the descendants of Phul, advised the Bhullars to make peace. Duni Chand led his people to the Ramsara pond and there Karam Chand founded Mahraj in 1654 A. D. The struggle with the Man Bhullars continued, but finally Lala was killed and his tribe retreated before the Mohanki clan. The descendants of Mohan despite continual struggles with the Faridkot Barars retained possession of the Bahya territory which they hold at the present time : the name Bahya is derived from *bais* = 22, the number of their villages.

Phul separated himself off and founded the village of Phul. The ruling families of Patiala, Nabha and Jind, as well as the Sardars of Bhadaur and Malaud, are descended from Phul, and are hence known as Phulkian families. The remainder of Mohan's posterity are simple cultivators, but, owing to their being so nearly related to the great Cis-Sutlej Rajas, they came under the exclusive dominion of none of them. Some time before the first Sikh War they agreed to put themselves under British rule, and were allowed to hold their land revenue free in perpetuity.

The reputed founders of the various villages may be mentioned. Sema, son of Mohan, was of a quarrelsome disposition and his sons took after him; they slew Rama, son of Phul, and all but one of his grandsons fled to Chainiwala; hence they did not share in the division of the territory. On their return, however, they were given an outlying block on the border where they founded the village of Sema. In later times some of them emigrated and founded a number of villages in Fazilka and Muktsar.

Sardul Chand, another son of Mohan, also received no share in the division of the country as he refused to contribute to the revenue paid to the Subha of Sirhind; hence his descendants only hold a small portion of Patti Karam Chand known as Thulla Sardul. Sanwal, grandson of Mohan, gave his name to Patti Sanwal: he had three sons Lal Chand, Bega and Dipa. Lal Chand founded Puhli and Dhilwan, Bega Kala Bega (Lahra Bega) and Dipa Mari: Dipa's descendants own part of Patti Sanwal. Karam Chand had five sons. The descendants of Haria and Baghela founded and hold Bath, Nathpura, Giddar, and Patti Karam Chand. Khana's sons founded Lahra Khana, Singha's sons Lahra Dhulkot and Lahra Sondha and Muhabbat founded Lahra Muhabbat.

Sandali, son of Rup Chand, gave his name to Patti Sandli which is held by his descendants. His sons Sadda and Sukha founded Kalian Sadda, Kalian Sukha and Kalian Bhai. Mal, son of Sangheta, his third son, founded Kalian Maike, Begu and Bhaini, while the descendants of his other sons Tilok Chand and Jowahir founded Bajuana.

Duni Chand, who was otherwise known as Kala, gave his name to Patti Kala. His son Dalla founded Burj Dalla and Ganga, while the other sons, Khumara and Fatta, colonised Nathana.

From Sidhu's son Bur are descended the Kaithal, Arnauli, Jhumba and Sadhuwal families. Several villages of Barars of

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this branch who style themselves Bhais, on account of one of their ancestors, Bhai Bhagtu, having been attached to the service of the Sikh Guru, are settled in other villages of the Mahraj *pargana*, known as the Bhuchho villages. The Bhai of Arnauli holds six of these villages in *jagir*.

The greater part of the Sidhus outside the Mahraj *pargana* are descendants of Sangar and are related to the Faridkot family. "When they came into this district they seem to have been a wild semi-savage people, living on the spontaneous produce of the jungle and on the milk of their herds, and hardly knowing how to make bread. It seems probable from various indications that the whole of the tribe were not of the same descent, but that a nucleus of leading families had associated with themselves members of jungle tribes not differing very widely from the Baurias of the present day. These all took to calling themselves Sidhus or Barars." The above passage is taken from the previous edition of the Gazetteer, but I do not know what the authority for it is. From their appearance one would not connect the Sidhus with the Baurias or other aboriginals.

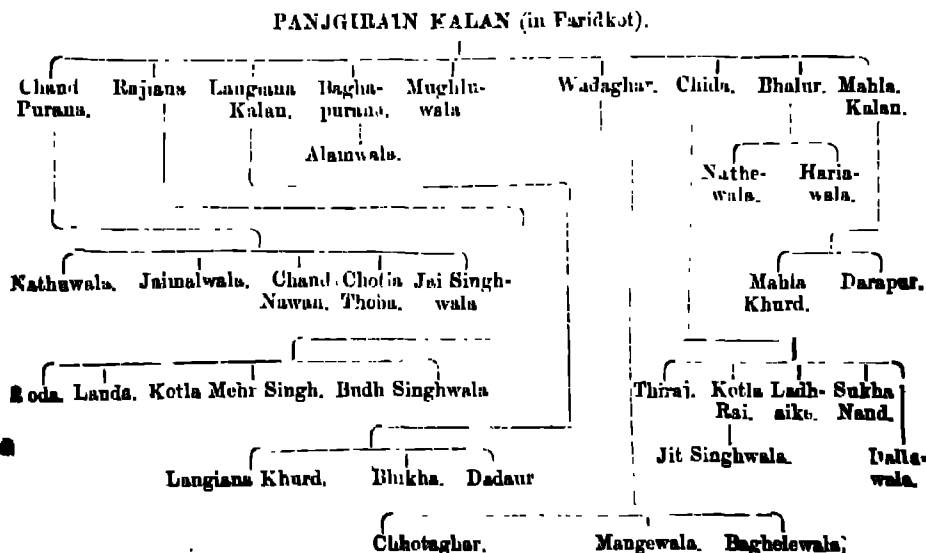
There appear to have been two invasions of the Sidhu Barars. The Mohanki branch of the clan are said to have founded Mahraj about the year 1650 A. D. after struggles with the Mans and Bhullars who then held that tract. The second influx seems to have taken place some fifty years later under leadership of the Kot Kapura chief when the Gils were driven out of the Bagha Purana *ilaka* and their city of Danda Manda (now represented by a large *theh* near Rajiana) was destroyed. Their turbulent character is summed up in the proverb *Tikka Dhaliwal da, Chaudhar Gharewal da, Barchi Barar di.*

The Barars have always been distinguished for a rough and turbulent demeanour and many of the noted dacoits of recent times, such as Chitu and Mithu, have belonged to this clan and since their tribe has risen to fame they have naturally added a good deal of pride. They are excessively fond of stating how nearly they are connected by blood with the Rajas and Maharajas, and they keep up a close connection with the Courts of the Native States. On occasions of great ceremonies the principal Barars of our villages are invited to attend. They present gifts and are given presents in return. The heir of every Phulkian monarchy makes it a religious duty to visit Mahraj at least once in his life, and to perform the function of digging some earth from the pond there known as the *Tilkara*.* On these occasions liberal *largesse* is given to the villagers.

*This custom appears to be now no longer observed.

The houses of the Barars, though large, are rougher and less tidy than those of the other clans, another indication of their being a wilder people than the rest.

The Barars were formerly addicted to the practice of female infanticide, and in Mahraj this pratice was only given up in the year 1836 through the exertions of Mr. Clerk, the Political Agent of the British Government. They used to have a bad name for cattle stealing and dacoity, and are still somewhat prone to violent crime. Under the rule of the Kot Kapura chief they paid only a nominal rate of land revenue, and, owing to the dislike of our Government to sudden and large enhancement, they are still somewhat under-assessed. The Mahraj people are greatly addicted to opium: without the aid of this drug they profess themselves unable to get in their harvest. The ill effects of this habit are not immediate, but it leads to dullness, want of enterprize, carelessness of appearances, and in general weakens the character. The Mahraj people will not leave their houses, but the descendants of Sema are more enterprising and have colonised several villages in Fazilka. They are extravagant and fond of gambling. Hence, though they have no revenue to pay, debt is more common amongst them than elsewhere in the Moga Tahsil.

The following is a sort of pedigree of the principal Barar communities in the Moga Tahsil, showing which were the mother villages and how the offshoots spread and multiplied :—

PANJGIRAIN KALAN (in Faridkot).

CHAP. I. C. Population. (m) Races, castes, tribes and leading families—(iii) The Sidhus.

The Barars generally call themselves Sidhu Barars, having rather a preference for the name of Sidhu over that of Barar. In Muktsar those Barars who trace their descent to Sangar, often distinguish themselves as Sangars.

There are twenty-four sections or *muhins* of Sidhus, which are named as follows :—

Rathaia, Khilria, Mahramia, Darake, Mahrajke, Ratia, Bhulin, Harike, Bandhate, Bhukun, Jaid, Barar, Pahloke, Sara, Manoke, Khokarke, Ugarke, Sahuke, Amunke, Achal, Aspal, and one or two others.

After the Barar and Mahrajke sections, the most important of these are the Jaid, Sara, Mahrami, Darake and Harike. The Sara intermarry with the other *muhins*, showing that the *gôt* is practically too large and is beginning to subdivide. The process will probably go further in time, for the Sidhus occupy so large an area of the Cis-Sutlej country that, if they rigorously regarded the whole tribe as a single *gôt*, some of them would hardly be able to find a wife within a day's journey of their houses.

(iv) The Gils.

The Gils are the only important section of the Jats here who do not trace their origin to a Bhatti stock. They say they come from a Raja of the Variah clan of Rajputs who ruled at Garhmathala. It is not clear where this place was.

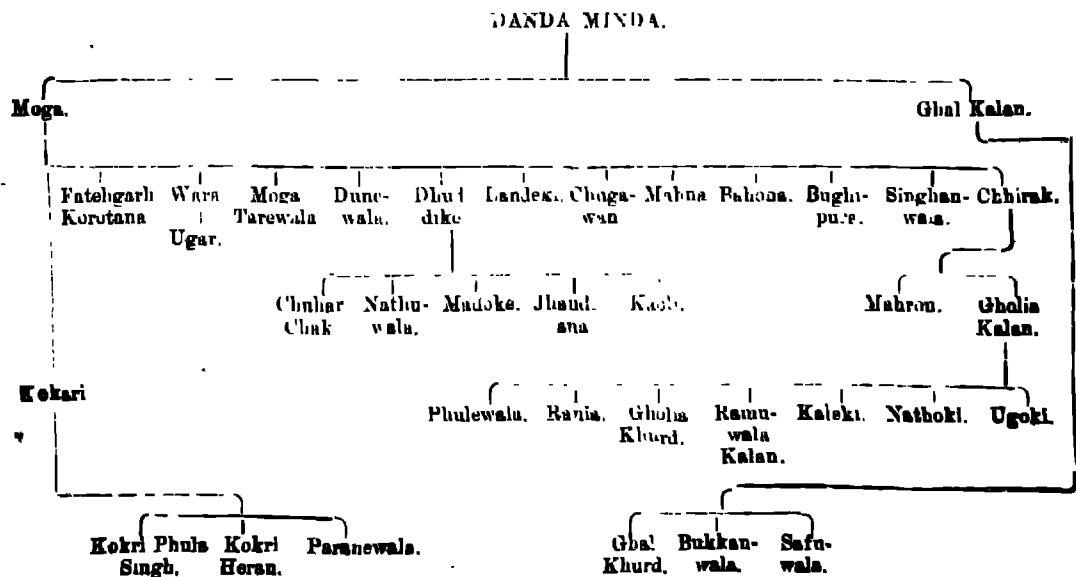
Tahsil.		*Sikh.*	*Hindu.*	*Muhdn.*
Moga	.	17,293	302	204
Zira	...	1,084	3	307
Ferozepore		5,543	28	415
Muktsar	.	2,086	28	375
Fazilka	..	1,714	10	205

The name Gil is explained by a story to the effect that the Raja had no children by his Rajputni wives and therefore married a Jat woman. She bore a son, but the other wives, moved by jealousy, exposed it in a marshy spot in the jungle. The infant was accidently found by the king's minister and called Gil, from the place where he was found, *gil*, meaning moisture. Another version is given at page 352, of Sir L. Griffin's *Punjab Chiefs*, according to which the child who was exposed was the son of Gil, and he was found being licked and fondled by a tiger (*sher*), whence he received the name of the Sher Gil. The Sher Gil are one section of the Gils. Other large sections are the Wadan Gils and Vairsi Gils. There are twelve sections altogether. The Wadan Gils say that one of their ancestors was Raja Bhainipal, who built the fort of Bhatinda, so named, it is said, because he buried a Bania called Bhatia in the foundations.

The Wadan Gils were settled about the beginning of the seventeenth century in the south and west of Moga, the tract now occupied by the Barars. Their principal towns were Rajiana and Danda Minda, the latter now a mound of ruins near Sekha. The Gils still go to Rajiana, though it now belongs to the Barars, in the month of *Chet* and perform the *jathera* ceremony of scooping up handfuls of earth from the *chappar* or tank; there is also a *matt* known as Raja Pir there where they make offerings (*charawa*). The Barars of the Sangar clan attacked them and took these places, and the Gils were driven further to the north. They then established themselves about Chhirak, Ghal and Moga, as at present. Peace was at last made by a daughter of Sangar being married to one of the Gils, an alliance which at that time was considered to raise the Barars considerably in the social scale.

Moga and Vega were two brothers and men of importance among the Wadan Gils. Moga had four sons, as follows:—

1. *Ausang*—whose descendants live in Moga and Landeke.
2. *Rupa*—in Bughipura and Karial.
3. *Awwal Khair*—in Mahna, Chugawan and Landeke.
4. *Sandali*—in Kokri and Dunewala. The leading family among the Wadan Gils is that of the Sardars of Rania.

The following statement shows the connection of their principal villages with one another:—

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Population.
(m) Races, castes, tribes and leading families—
(iv) The Gils.

The Sher Gils are mostly to be found in the Manjha and in the south of the Zira and Ferozepore Tahsils. They are said to be the descendants of two brothers, Dhao and Raja. Raja had four sons, *Dhude, Sane, Augar* and *Kanh*. Their most important member is Sardar Amar Singh, of Mansurwal. The other sections of the tribe are not largely represented in this district.

The Gils are, on the whole, the steadiest and most prosperous cultivators in the district, and possess the largest share of the good qualities by which the Malwai Jat is distinguished. They are quieter and more easily contented than the Barars, and though they have plenty of self-respect, are less self-assertive. Physically they are as a rule shorter men than the Barars and are supposed to be more wily; it being said that a Gil if he commits a murder will do it by night, while a Barar will do it in broad daylight.

(v) The Dhaliwals.

The Dhaliwals or Dhariwals were the earliest of the Jat tribes to establish themselves in this district. Their origin is uncertain; all they can tell is that they came from Dharanagri, which they say was somewhere in the south of India. They are apparently a branch of the great Bhatti tribe. The Raja of Dholpur is of their clan. They occupy the south-east angle of the Moga Tahsil, which is hence called the Dhaliwal *tappa*. They are divided in two sections, the Udis and the Manis. The principal villages of the Udis are Badhni, Lopon, Lohara, Ransih, Salabatpura and Raoki. Bilaspur, Saidoke, Machhiki, Dholpur and Himmatpur belong to the Mani section.

Tahsil	*Sikh.*	*Hindu*	*Muhdn.*
Moga ...	11,297	67	190
Zira ...	132	...	22
Ferozepore ...	1,174	.	22
Muktsar ...	1,528	..	..
Fazilka ...	1,334	6	25

Kangar, now in Patiala territory, a little to the south of the Moga boundary, was the head-quarters of the Dhaliwals before they came to this district. A daughter of Mihr Mitha of Kangar was married to the Emperor Akbar. It is related that the Emperor first saw her at a well in her native village. She had two *gharas* of water on her head; at the same time she caught a young buffalo which had escaped from its owner, putting her foot on the rope attached to its head, and thus held the headstrong animal without losing her balance until he came up to claim it. The Emperor was so much delighted with this feat of strength and courage that he made her his wife, in the hopes that

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she would be the mother of children no less courageous than herself. On her father, Mihr Mitha, he conferred the title of *Mian* and gave him a *jagir* of one hundred and twenty villages, of which Kangar was the centre.

The descendants of Mihr Mitha, though called Mian, are said not to have been converted to Muhammadanism; but for several generations their leaders, especially at Himmatpura, bore distinctly Muhammadan names, and it is not impossible that they conformed to the religion of the Moghal Emperors until the rise of the Sikh power encouraged them to return to Hinduism. The Dhaliwal villages having been under cultivation from an earlier period than the rest of the *Rohi* country, the population has begun to press upon the land, and the holdings are rather small. The people are consequently not so well off as the Barars and Gils.

Their origin from Kangar is preserved in their marriage ceremony when it is customary for the bridegroom's father to call out: "*Nikalo Kangar da Mirasi, Kangar pahla makan hai*" and the Kangar *mirasi* receives the largest share of the largesse made to the menials. In character they are particularly peaceable and law abiding. Unfortunately the habit of opium-eating is spreading amongst them, and is having a lowering effect.

(vi) The Khosas.

The Khosas are a strongly marked tribe, though holding only about a dozen villages mostly near the junction of the three tahsils of Moga, Zira and Ferozepore. They say that they are Tunwar Rajputs from Delhi, and they have a story resembling that of the Gils, of their ancestor Randhir having been exposed as an infant, and miraculously preserved; he was sheltered by a kite. The Khosas had formerly a character for crime. They have an independent bearing. As cultivators they do not take a very high place. Their leading families are those of the Sardars of Atari and Bankhandi in the *Zira* Tahsil. They are all returned as Sikhs.

Moga	1,069
Zira	11
Ferozepore	2,741
Muktsar .. .	101
Fazilka	201

(vii) The Sandhus.

The Sandhus of this district have mostly come into it from the Manjha. Many were brought over into the Zira *Bet* by the Ahluwalia Sardars during the time of their rule. Their principal villages are Sarhali, Waltoha, Chabba, Bharana and Manawan. Some other

Sikh.	*Hindu.*	*Muhammadan.*
2,642	...	7
891	7	332
6,268	31	11..
1,[illegible]	92	...
...	108	...

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (vii) The Sandhus.

Sandhu villages are found in the south of Ferozepore; their owners own land in Faridkot and in Muktsar and are very wealthy. There is another important group of Sandhus in Fazilka.

The above are the only tribes that require any extended notice; there are however many miscellaneous clans scattered throughout the district. Many of them were introduced as settlers by the Bhais of Arnauli in the villages founded by them in the Muktsar Rohi and Bhucho *ilakas*. I propose to note briefly such minor tribes as are in any way important, giving merely the total population in the margin:—

(viii) The other Jats — Bhullars.

Sikhs	3,294
Muhammadans	518

This tribe is found in the Moga and Muktsar Tahsils. They are, I believe, connected with the Mans and are one of the original Jat tribes. According to popular history they held the country in the neighbourhood of Mahraj from which they were expelled by the Barars.

Buttars.

Sikhs	1,161

This tribe is shown as practically confined to the Fazilka Tahsil. None at all are shown in Muktsar though there are two or three villages owned by Buttars in that tahsil.

Chahils.

Sikhs	2,088
Hindus	68
Muhammadans	1,175

The only claim to importance that the Chahils have is that some of them share with the Siddhus the position of *pujaris* at the Darbar Sahib at Muktsar.

Dhillons.

Sikhs	7,595
Hindus	346
Muhammadans	460

The Dhillons are scattered all over the district, but apart from their numbers are an unimportant tribe as they nowhere hold a compact block of country.

Kangs.

Sikhs	800
Muhammadans	497

The Kangs are only important, as the chief family, descended from the famous Tara Singh, Gheba, holds *jagirs* in the Ferozepore and Zira Tahsils.

CHAP. I. C. Population. (e) Races, castes, tribes and leading familes— (viii) The other Jats — The Mans.

Mans are numerically of some importance in the Moga, Muktsar and Fazilka Tahsils. Their original home in this part of the country seems to have been the Mahraj *ilaka* whence they were expelled by the Barars. They still go to Ganga near Nathana to bathe in the pond there and do the *jathera* ceremony.

Sikhs	...	...	...	6,921
Hindus	...	...	...	117
Muhammadans	...	.	...	467

The Sanghas.

The persons returned in the census as Jat Sanga are, I take it from the distribution figures, the tribe commonly known as Sangha. A number of them have some religious influence and are known as Bhais, especially those of Daroli in Moga.

Sikhs	..	.	..	1,160

The Bagris.

The Bagri Jats are emigrants from Bikaner and the south. They are confined to the Fazilka Tahsil. Unfortunately they do not appear as a separate class in the census figures, being returned as Hindu Jats of various clans. A few of them have become Sikhs however. The principal clans are the Godara, Jakhar, Panun and Saharan. They are distinguished from the Sikh Jat mainly by their speech which is Bagri and differs considerably from the Punjabi of the Sikh or Musalman Jat. They are poor cultivators with a liking for *kharif* crops that they are only gradually abandoning. Much of their agriculture is done by means of camels. They are inferior to the Sikh Jat both physically and mentally. They are, however, law-abiding and peaceable. Their villages are, as a rule, dirty and untidy. Their chief extravagance is in the form of funeral feasts on which occasions large quantities of *halwa* are consumed.

(ix) The Bishnois.

The Bishnois seem to have been mixed up with the Bagri Jats in the census, as only 207 souls, of whom 125 are females, were returned as a separate caste in this district, though there are 16 villages of Bishnois. They have not been returned as a religious sect which is what they were originally, though now they lay more stress on being Bishnoi than on their caste. An account of their peculiar religious tenets will be found under the heading "Religion."

(x) The Rajputs.

After the Jats the Rajputs of different clans are the most important agricultural tribe of the district. The principal subdivisions are given in Table 15, Supplement Part II. Their

CHAP. I. C.

Population.

(m) Races, castes, tribes and leading families—

(a) The Rajputs—

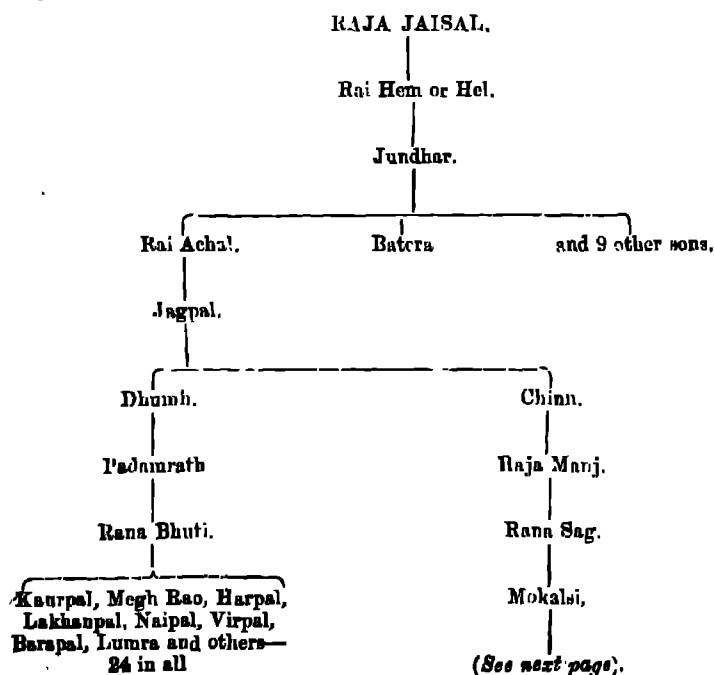
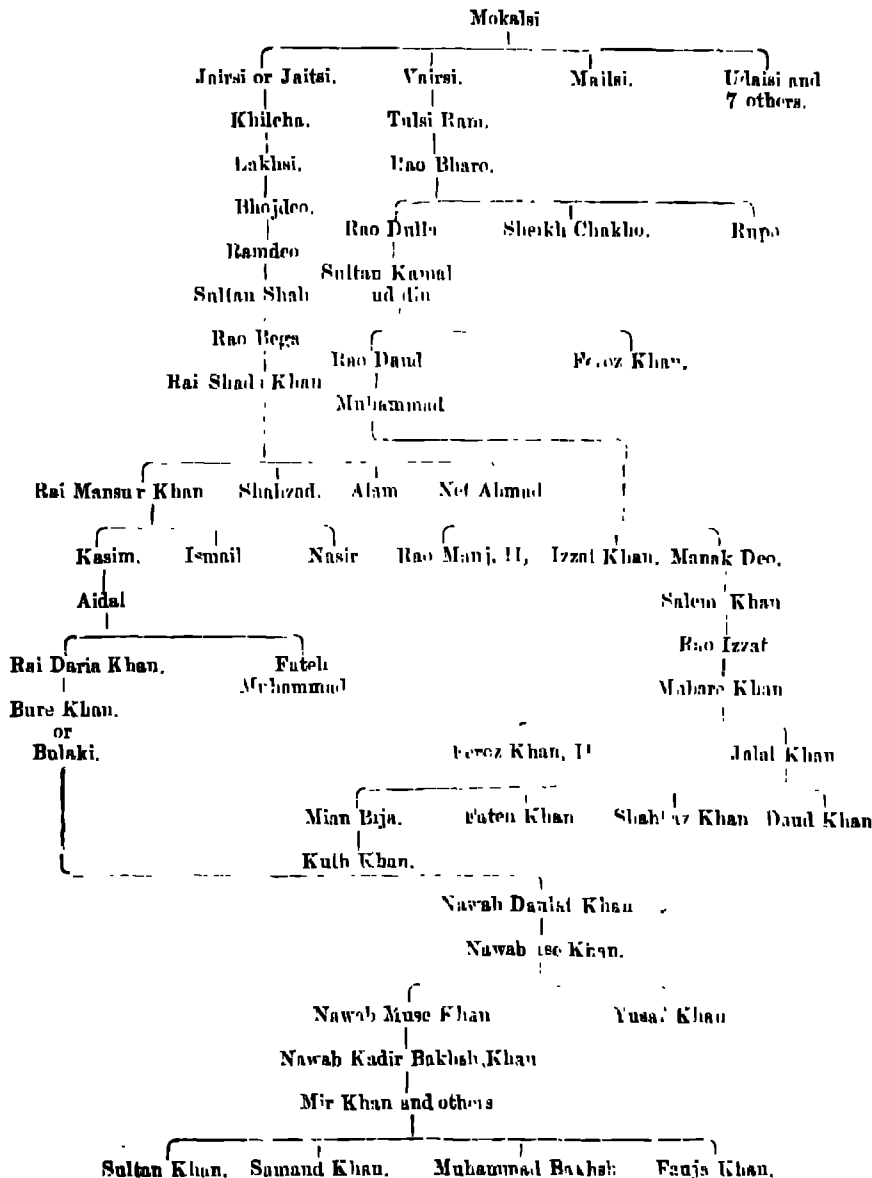
distribution by tahsils and religions is as follows :—

Religion.	Moga.	Zira.	Ferozepore.	Muktsar.	Fazilka.	District.
Hindus ...	188	153	1,466	542	2,140	4,489
Sikhs	221	32	740	483	328	1,804
Muhammadans	1,793	8,876	14,004	17,001	39,177	80,851

The Hindu Rajputs are unimportant ; a Rathor family own two villages in Ferozepore and another in Muktsar, while one village and part of another in Fazilka are owned by Bhatis. The village of Ratyan in Moga is owned by Hindu Manj Rajputs.

The principal Muhammadan clans are the following :—

The Manj Rajputs.

The Manj Rajputs, though not a numerous tribe, were of much importance in the early history of the district ; and the connection between some of the other tribes will be seen from the pedigree of the Manj Chiefs. It is therefore given below as cited by their hereditary *bhats*, or heralds :—

Manj Rajputs . .	1,565

CHAP. I. C.

Population.

(m) Races, castes, tribes and leading familes—

(x) The Rajputs—

The Manj Rajputs

According to the Hissar tradition, mentioned in paragraph 448 of Mr. Ibbetson's Census Report, Jaisal was the son of Bhatti, the eponymous hero of the Bhatti tribe, and he had a brother named Dusal, from whom are descended both the great tribe of Barar Jats and the Wattus of the Lower Sutlej, as well as various families who are known simply as Bhattis. According to the Sirsa tradition, these tribes are descended from Batera, son of Junhar. But Junhar is made to be a descendant of Salvahan

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (x) The Rajputs— The Manj Rajputs.

(no doubt the great legendary Raja of that name, the father of Raja Rasalu). Jagpal is called Jaipal, and Achal is said to have had another son named Rajpal, or Rachhpal, who was the ancestor of the Wattus.

In the Patiala pedigree, given at page 9 of Sir Lepel Griffin's *Rajas of the Punjab*, Salvahan is shown as an elder brother of Rai Hem or Hel, there called Hemhel; Jhundar is called Jandra.

All that can be confidently inferred as to the older part of the ancestry of these tribes is that they are believed to have had a common origin in the Bhatti tribe of Rajputs within the period of modern history. The tribe of Naipals is said to have been descended from Rana Bhuti's son of that name, and the Dogars from Lumra, another of his sons.

Sir Lepel Griffin relates of Rai Hel (Hemhel) that he sacked Hissar and overran the country up to the walls of Delhi, but was afterwards taken into favour and made Governor of the Sirsa and Bhatinda country in A. D. 1212. The Manj traditions of this district, however, say that he lived at the villages of Fakarsar and Tehri in the south of Muktsar, and that these villages were at that time named Methalgarh and Ladhewa. Jundhar is said to have ruled at Bhatner. Mokalsi transferred his residence to Mokalhar, now Faridkot, and this was the joint capital of both Jairsis and Vairsis until Rao Bharo left it for Bilaspur, and afterwards founded Hatur. Khilcha and Tulsi Ram were the first of their families to become Muhammadans. The latter took the name of Sheikh Chacho. Of Khilcha's brothers two followed his example, but four remained Hindus. One of the latter was Ratsi, whose descendants founded the village of Ratian in Moga, almost the only village of Hindu Rajputs in this district. Rai Shadi Khan founded the village of Shadiwal in Zira. His son, Net Ahmad Khan, the story is told, went to Delhi, and there strung a bow (which had been presented to the Emperor by the King of Persia), a feat which no other member of the court had been able to perform, in consequence of which he obtained great favour in the sight of the Delhi Emperor and received the title of Nawab. Rai Mansur Khan would seem to be the person mentioned as Mansur Bhatti in the Sidhu story as the antagonist of their ancestor Bhullan, for his grand-daughter, the daughter of Nasir, was one of the many wives of the Emperor Akbar. But the pedigree would make Rai Mansur Khan much older than Bhullan. There may therefore have been another Mansur Bhatti, or the legends may have got mixed. Mansur's descendants live at Talwandi Naubahar. Shahzad settled

CHAP. I, C.
Population.
(m) Races, castes, tribes and leading families—
(x) The Rajputs—
The Manj Rajputs

at Mahl and Alam at Talwandi Jalle Khan and Talwandi Mange Khan. All these places are on the old bank of the river between Zira and Dharmkot. Daria Khan founded Kot Naurang Khan, now called Masitan, in the reign of Shahjahan, and the descendants of Fateh Muhammad founded Kot Sadar Khan. Daulat Khan ruled on behalf of the Emperor over the Muktsar and Kot Kapura country. He founded Daulatpura in the Moga Tahsil and Dauliwala on the *Sukkar*. His son Ise Khan built the town which is named after him, and brought the power of the Jairsi Manj family to its greatest height. He is represented as having had more than a local reputation, and it is said that he once led an imperial army to Hyderabad in Sindh. During his time Kapura, the Barar Chief, revolted. Ise Khan, having induced him to come in, treacherously murdered him. In A. D. 1740 the crumbling state of the Moghal Empire encouraged Ise Khan himself to assume independence. He was for a time successful, but was at last subdued by a large force sent against him under the command of Shahzada Khan. Ise Khan is said to have displayed great valour and to have had a fierce personal encounter with the leader of the opposite force, both mounted on elephants. At length Ise Khan was killed by a chance arrow-shot by his own brother-in-law Umar Khan. This encounter has given rise to a saying—"*Ise Khan marian, Shahzad jhalian ki kare Ise Khan pehan walian*—meaning that all Ise Khan's blows were parried by Shahzad Khan, and that his efforts were unavailing against the overwhelming force of the latter. The saying is applied to any unsuccessful undertaking on which great efforts have been wasted. Muse Khan, the son of Ise Khan, was allowed to succeed him after making proper submission, but their family declined. Kadir Bakhsh Khan was the last Nawab. He was overpowered by the Sikhs under Tara Singh Gheba and lost nearly all his possessions. The Ahluwalias shared the riverside villages with Tara Singh, and Mohr Singh, Nishanwala, took possession of Zira. The family have now nothing left but one hundred acres of land in Kot Ise Khan.

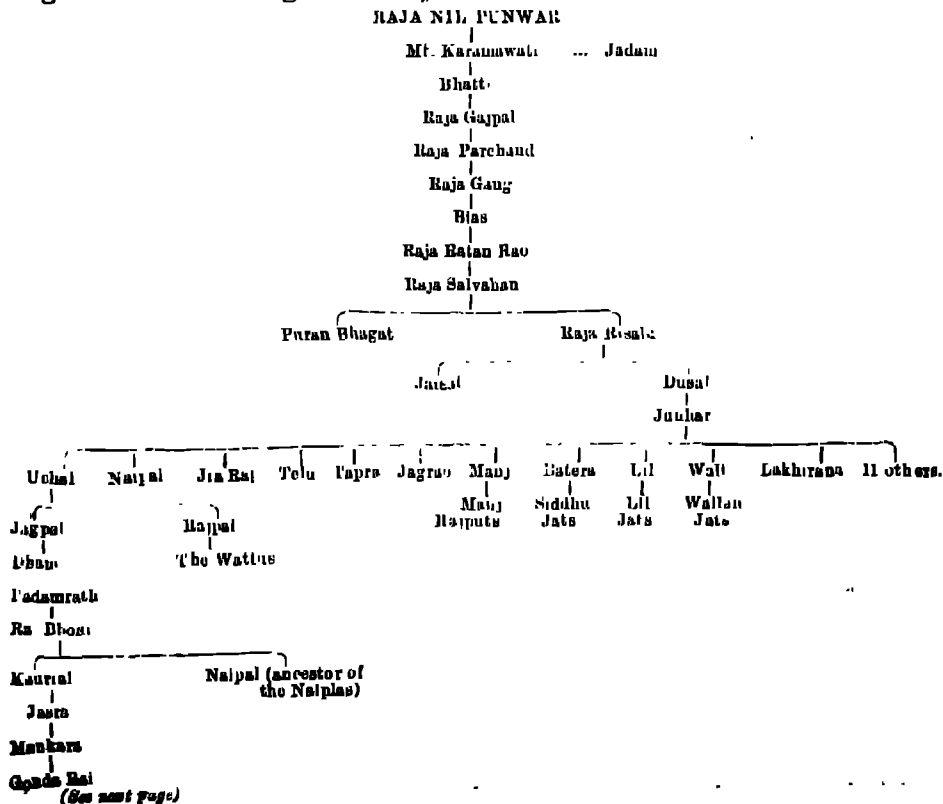
Of the Vairsi branch, the first Chiefs of importance were Daud Khan, who founded Daudhar in the east of the Moga Tahsil, and Feroz Khan, who is said to have built Ferozepore itself. Rao Manj II and Izzat Khan founded Raikot, which remained their capital as long as they had any political power. Manakdeo's descendants settled in Karial, Ferozwal, Pindori Arain, Bhikam, and Jalalabad. Karial was built by Rai Izzat and Ferozwal by Feroz Khan II. Jalal Khan founded Jalalabad in 1606 A. D. This is now the principal seat of the family in

CHAP. I. C.
Population.
(m) Races, castes, tribes and leading families—
(s) The Rajputs—
The Manj Rajputs.

this district. Ghulam Nabi Khan of this place has now been made Zaildar. He possesses a sanad given them by the Emperor Shahjahan, affirming the authority of his ancestors over about forty villages in the neighbourhood. The Raikot branch declined more and more, and their *jagirs* are now extinct. Kutb Khan founded Kutbpura, which is now the town of Dharmkot. Fateh Khan founded Raoli in Moga.

The Manj hold the whole or parts of only about eight villages, all in the south-east of the Zira Tahsil. They are well-conducted people, and show little of the misplaced pride and affection so common among the representatives of great families which have fallen into decay. But they are not very good managers of their property, and cannot compete with the Sikh Jats who surround them.

The Bhattis.

The Bhattis are found in all tahsils. They trace their descent from Raja Jaisal who was the progenitor of other Rajput clans and of the Siddhu Barars. Their original home was Bhatner and the country round Abohar was included in Bhattiana. Their genealogy differs somewhat from that given for the Manj Rajputs. I give the following summary of it :—

The Bhattis 20,930

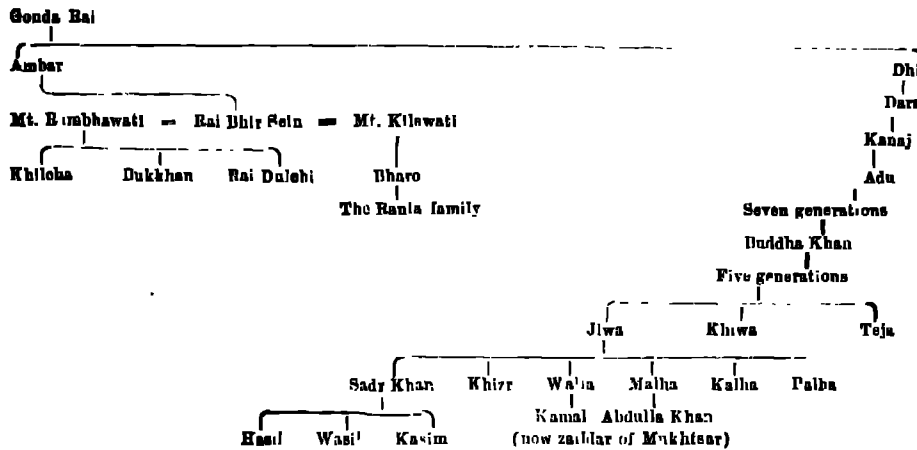
(See next page)

CHAP. I. C.

Population.

(m) Races, castes, tribes, and leading families—

(x) The Rajputs—

The Bhattis.

From this it will be seen that in the early stages it differs considerably from that given by the Manj Rajputs.

The legend runs that Raja Nil Punwar, who ruled in Hindustan, was told by his soothsayers that his kingdom would pass from his sons to his daughter's son. He murdered all his daughters. One of his wives Mt. Bishen Devi was pregnant and gave birth to a daughter whom from fear of the Raja she had placed in a closed box which was set adrift in the Jumna. The box was washed ashore and found by one Mool Chand Bhat who brought up the child as his daughter under the name of Karamawati. In due course she was wedded to Jadam, a wandering Chandarbansi, whom Mool Chand brought to life when found hanging. The soothsayers had foretold he would slay Raja Nil and he sent men who slew Jadam by treachery, but Mool Chand brought him to life again. Some years after the birth of his son Raja Nil sent an army which came to Mool Chand's temple to slay Karamawati and her child. Mool Chand miraculously turned a large number of clay models of horsemen and soldiers into fighting men who destroyed the invaders and slew Karamawati's brothers. Her son was named Bhatti and with this army he killed his grandfather Raja Nil and seized his dominions.

The *theh* at Serai Nanga in Muktsar is associated with the name of Raja Salvahan and some sandhills in Bhutiwala village with that of Puran Bhagat. Junhar is said to have founded the town of Abohar for Rai Uchal who was his son by Mt. Abho, a Jat woman, after whom the town was named. Uchal was the progenitor of the Bhattis and other tribes, while other sons of

CHAP. I. C. Population. (c) Races, castes, tribes and leading families— (e) The Rajputs— The Bhattis.

Junhar have given their names to various tribes. Rai Bhir Sein lived at Abohar. He attacked Bhatner about 1265 A. D. His son Bharo, who was the first of the tribe to become a Mussalman, captured Bhatner: his descendant Fatteh Khan is said to have been expelled from Bhatinda in 1448. His descendant Rai Mansur Khan had a town at Madarasa on the Danda which was probably at that time the river bank and his tomb still forms a landmark there. This was probably the Rai Mansur Khan who opposed the Siddhu Bhullan. The descendants of Rai Mansur acquired power by alliance with Moghal Governors in Hissar and founded the formerly important families of the Nawabs of Rania and Fattehabad. Dhir, the uncle of Rai Bhir Sein, having quarrelled with his brother Ambar, migrated with his flocks and herds to the banks of the Sutlej whence his sons moved northwards and established themselves in what is now the Hafizabad Tahsil. In the time of Ranjit Singh, Masta Khan recrossed the Sutlej and settled at Baggeke in the Nawab of Mamdot's territory; his son Jiwa moved to the neighbourhood of Muktsar where his descendants hold a group of villages, his grandson Abdulla Khan being now Zaildar of Muktsar. This is the most important group of Bhattis in this district. They are a well-to-do family and better managers than the majority of Rajputs.

Though in all probability these pedigrees are largely mythical in their earlier stages I think they may be relied on in so far as they show that most of the Rajputs and Jats of these parts belong to one and the same race originally.

The Tunwars.

The Tunwars or Turs have been recorded as Chauhans. Their principal colony is round Abohar which, with the neighbouring prairie, was colonised by the famous raider and hunter Amra Sukhera who was in his youth a hostage with George Thomas and was in the zenith of his fame and influence in the days of Mr. Oliver. His only surviving son is Zaildar of Kandwala Amarkot.

The Joyas.

Joyas	...	...	...	10,367

The Joyas are only important numerically.

The Punwars.

Punwars	...	...	5,380

The most important family of this clan is that of Chandan Khan of Chandan Khera and Balluana. His son Jamal Din is Honorary Magistrate on the Fazilka Branch.

(vi) Naipals.

Naipal, the ancestor of this tribe, was one of the numerous sons of Rana Bhuti (see the Manj pedigree, pages 84-5 *ante*). The

CHAP. I. C.
Population.
(m) Races, castes, tribes and leading families—
(xi) The Naipals.

Naipals migrated from Sirsa to Pakpattan, thence to Kasur and from Kasur, with the assistance of Kardar Adina Beg, to Ferozepore. At the time of their arrival in this district they were still Hindus. Their leaders were Sawand and Saspal, sons of Naipal. The descendants of Sawand are now settled to the west of Makhu, and the descendants of Saspal to the east. At one time they were spread all over the country from Makhu westward to Ferozepore, but they were driven eastward by the Dogars and, displacing the Gujars, took up their present location. Under the rule of the Ahluwalia Raja they were virtually independent, and only paid a small revenue in kind occasionally when the Kardar happened to be strong enough to enforce it. They are but poor agriculturists and notorious thieves. Marriage within the clan is not prohibited among the Naipals.

(xii) The Wattus.

The Wattus hold the western part of the Muktsar riverain and a great part of the Fazilka riverain. The bards (*mirasis*) trace the descent of the Wattus from Noah through Sham, his son, and then through a long list of famous Rajas,

Tahsil.	*Muhammadans.*
Moga	25
Ferozepore ..	288
Zira .	251
Muktsar .	3,156
Fazilka	6,009

one of whom settled at Sirsa, while another reigned over Arabia. However this may be, they consider themselves Raghbansi Rajputs, and some importance may be attached to their tradition already mentioned, that they are closely connected with the Bhatti Rajputs of Jaisalmer, with the Bhattis of Rania, and with the great clan of Siddhu Barar Sikh Jats. They claim descent from Rajpal, son of Achal, as given in Bhatti pedigree—

Their ancestor Wattu was a great Raja who ruled at Watala in Gurdaspur District. A descendant of his came and settled in this neighbourhood, and his descendants became Musalmans some 16 generations ago, about the time of Khiwa, who ruled near Haweli in the Montgomery District and was succeeded by Lakha Khan, a famous Wattu chief. The Wattus are also found in Montgomery and the Bahawalpur State. They hold the country along both sides of the Sutlej from about Baggeki, 16 miles north of Fazilka to Phulahi, 70 miles south; and are

CHAP. I. C. Population. (n) Races, castes, tribes and leading families— (xii) The Wattus.

bounded on the north by the Dogars, and on the south by the Joyas. They settled on this side of the Sutlej about the beginning of the eighteenth century when Fazil, Rana and other ancestors of the present leading men came across from Jhang, near Haweli, and settled near the river in the country which was then unoccupied. They were for a time under the Sikh Bhais of Kaithal, but threw off their yoke after one of their leading men had killed at his village of Muhammad Pira the brother-in law of the ruling Bhai for demanding grazing fees from a holy man of the Wattus; they then placed themselves under the rule of the Nawab of Bahawalpur until in 1844 the Wattu *pargana* was ceded by him to the British. In the mutiny, the Wattus rallied round Mr. Oliver at Fazilka, and some of them were rewarded with revenue-free grants and the gift of confiscated villages.

(xiii) The Dogars

The history of the Dogars has been given in Section B. Their own account of themselves is that they are Chauhan and Panwar Rajputs, who migrated from Delhi to the neighbourhood of Pakpattan,

Ferozepore	8,471
Moga	404
Zira	2,374
Muktsar	4,446
Fazilka	533

spread thence along the banks of the Sutlej, and so entered the Ferozepore District about 1750. They are probably, however, a section of the great Bhatti tribe and closely connected with the Naipals. The Manj traditions say that the Dogars are descended from Lumra, who, like Naipal, was one of the twenty-four sons of Rana Bhuti. They thrust the Wattus aside to the west and the Naipals to the east, and they now occupy the riverside almost exclusively from about twenty miles above Ferozepore to an equal distance below it. From their habit of assuming the position of superior proprietors rather than actual cultivators of the soil, and their fondness for distinguishing themselves by the name of *Sardars*, it seems likely that they subjugated instead of ejecting the inferior tribes, Machhis, Mallahs, &c., of the riverside. The Dogars about Ferozepore are descendants of Mahu. Mahu had two sons, Bahlol and Sahlol. The descendants of the latter live on the Kasur side. From Bahlol proceed four sections, Khaneki, Phaimeki, Ullaki and Kandarki. The Khaneki branch are found about Arif and Mallanwala; the Phaimeki branch hold Khai and its neighbourhood; the Ullakis extend for some six miles below Ferozepore; and the Kandarkis are mostly to be found in Mamdot. Other sections, mostly located in Mamdot, are the Mattar, the Chhini, the Rupal, the Dhandi, the Chopre and the Khamme. The Phaimeki Dogars of Khai are superior to the other

sections and will not give their daughters in marriage to those whom they consider inferior branches. Infanticide was formerly common amongst them, but has now ceased to be practised.

Sir H. Lawrence has described the Dogars as "tall, handsome and sinewy, with large aquiline noses; fanciful, violent, and tenacious of what they consider their rights, yet susceptible to kindness, and not wanting in courage."

To this Mr. Brandreth adds:—"The Jewish face which is found among the Dogars, and in which they resemble the Afghans, is very remarkable, and makes it probable that there is very little Chauhan blood in their veins, notwithstanding the fondness with which they attempt to trace their connection with that ancient family of the Rajputs. Like the Gujars and Naipals, they are great thieves, and prefer pasturing cattle to cultivating. Their favourite crime is cattle-stealing. There are, however, some respectable persons among them, especially in the Ferozepore *ilaka*. It is only within the last few years that the principal Dogars have begun to wear any covering for the head. Formerly the whole population, as is the case with the poorer classes still, wore their long hair over their shoulders, without any covering either of sheet or turban. Notwithstanding the difference of physiognomy, the Dogars preserve evident traces of some connection with the Hindus in most of their family customs, in which they resemble the Hindus much more than the orthodox Muhammadans."

Personally I have never been able to trace this resemblance to the Semitic type except in a very few cases. Physically the ordinary Dogar is a somewhat lean and wiry individual and even when well-to-do is not corpulent like some of the kindred tribes.

The state of anarchy or of divided rule under which the Dogars lived for nearly a century has no doubt done much to retard their reclamation, and they had a bad start on the road towards an industrial state of existence, and will always be behind their neighbours. But they seem to be trying to improve. They devote more time to agriculture and less to cattle-lifting, and are becoming ashamed of the reputation in the latter line which they were formerly proud of. They are, however, still feeble-minded, vain, careless, thriftless, very self-indulgent, and incapable of steady effort. Most of the principal landowners of this tribe are heavily indebted. Their habit of allowing their ponies and cattle to stray about the fields, and of treating their tenants as menials, deters the better class of tenants from taking

CHAP. I. C.
Population.
(m) Races, castes, tribes and leading families—
(xiii) The Dogars.

land in their villages. Sooner than till the land themselves they will take a lower rate of rent than other tribes would obtain for similar land. They seldom leave their own villages, and know almost nothing of what is going on elsewhere. They have a dislike to any garments, whether jacket or trousers, which confine their limbs, and much prefer a costume consisting of one wrapper tied as a skirt round their waists, and another thrown across their shoulders. Their houses are always of the poorest and untidiest description, and their cattle small and miserable. But they must keep a pony to ride, even if they have hardly a bullock to plough with. They take pride in their lacquered bedsteads and their elaborate *hukkas*, and these two articles they never leave for a longer time than is unavoidable.

One peculiarity which may be classed either as a virtue or as a weakness is that they are unapt at fabricating false evidence for the Court.

In the upland tracts there are a few villages of Dogars, to whom little of the above description applies. These come from a different stock, connected with the Dogars of Tihara. They are almost as industrious and as prosperous as the Jats by whom they are surrounded. This difference must be mainly attributed to the influence of the good and unfailing soil to which they have been transplanted, which rewards every effort at cultivation, but offers no temptation to an irregular pastoral life. The Dogars in the Muktsar Hithar and also in the canal-irrigated parts of Mamdot are much more thriving than those on the riverside near Ferozepore. In the east of Zira, again, there are some Dogar communities who are well off. On the whole, the condition of the tribe in various situations is a good example of the influence of locality in modifying hereditary traits.

(xiv) The Arains.

The Arains of this district appear to be all recent immigrants. Those of the Zira tahsil came over from Jullundur, and those of Ferozepore and Mamdot from Lahore. They have been described in the Jullundur Settlement Report.

Tahsil.	*Muhammadans*	*Hindus.*
Moga ...	2,200	
Zira	26,477	
Ferozepore ...	19,905	6
Muktsar .	4,836	...
Fazilka ..	3,285	

In this district they have always been in a position of subjection to one or other of the stronger-handed tribes. None of them have ever been *Sardars*, but merely peaceable cultivators. They have usually got some of the best land of the neighbourhood, but their holdings were small to begin with, and they had no surplus waste lands; so that with the growth of population the average property of each household

CHAP. I. C. Population. (m) Races, castes, tribes and leading families— (xiv) The Arains.

has got less and less, and is now frequently insufficient to provide them with full means of subsistence. Formerly they were distinguished by frugality and unassuming manners. An Arain's wedding could always be celebrated, it was said, at a cost of Rs. 16. But since the money value of land has risen so much higher than it used to be, some of them have been tempted to borrow money upon their holdings and to spend it extravagantly. They are more indebted than such industrious and skilful husbandmen would be expected to be, and frequently have to make over to their creditors at each harvest a larger proportion of their crop than would be exacted from a tenant-at-will by his landlord. This is particularly the case in the neighbourhood of Dharmkot and near the city of Ferozepore. The Arain, though a good cultivator, is not a shrewd financier, and the women are not to be compared with the Jat housewives for economical management of their resources. Arains are somewhat quarrelsome and apt to dispute about trifles. They increase their difficulties by want of union amongst themselves. Two Arain brothers are frequently found to have started separate wells only a few yards apart, being unable to work the smallest joint holding in harmony. Some members of the tribe who have large properties are now rising to a higher social position than they have hitherto occupied, and two or three have been made zaildars. Their principal clans are Mudh, Chandar, Nain, Narain, Mullane, Didh and Lahu.

(xv) The Kambohs.

Hindu ...	539
Sikh ...	563
Muhammadan ...	4 113

The Kambohs appear to be of much the same race as the Arains. They are mainly found in Zira Tahsil. They are excellent cultivators.

(xvi) The Gujars.

Gujars	12,045

The Gujars were the first settlers in the *Bet*. They state that they were originally Puar Rajputs, and came from Dhara Nagari in the south of India, the exact locality of which is unknown; that first they migrated to Rania in Sirsa, and thence to Kasur. From hence, about A.D. 1800, they moved to the neighbourhood of Makhu, but being driven out from there by the Naipals, who crossed over from Kasur some years later, they finally settled down about Dharmkot, where they are now found. They are divided into two *gots* or clans, the Char and the Kathana. Originally rather a pastoral than an agricultural race, the Gujars are unwilling cultivators, and much addicted to theft, especially of cattle. Mr. Brandreth says that they were such determined thieves in his time that he was unable to check their

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(xvi) The Gujars.

depredations in the town of Dharmkot, except by appointing one of their number to be sole watchman. On condition of his receiving all the watchmen's dues. he agreed to prevent crimes or to make good the value of the property stolen. At an earlier period the same policy had been followed on the Jullundur side to the length of making a Gujar of Jindra, in this district, *Thanadar* or Police Officer of Shahkot. They are now fair agriculturists and no longer notorious cattle-lifters. Though Musalmans, they preserve relics of a Hindu origin in many of their customs. Marriages are not contracted between parties belonging to the same *gôt* or sub-division of the tribe; and the custom of *karewa* prevails. Brahman *parohits* also take part in their social and religious ceremonials.

(xvii) The Moghals.

The principal colony of Moghals are Khilchis. Their villages are close to Ferozepore. They of course claim a foreign origin. Most of them tack the word Beg on to their names. They stand high in the social scale.

Moghals ..	.. 1,724

(xviii) The Pathans.

The principal Pathan family of the district is that of the Nawab of Mamdot who is the largest landowner in the district. This will be dealt with later. In Ferozepore itself there are a few Pathans who call themselves Kasuria as they came here from Kasur. The principal man among them is Khan Rab Nawaz Khan who is Honorary Sub-Registrar. His grandfather was the British *Vakil* in Bahawalpur during the Sikh wars.

Pathans ...	... 4,342

There is also a colony of Niazi Pathans. Their principal village is Malwal which is said to have been founded in the time of Akbar.

(xix) The Bodlas.

Though their numbers are smallest in the Fazilka Tahsil yet it is in that tahsil that the Bodlas are most important owing to the large number of villages they own; in Fazilka there are no less than four Bodla Zaildars.

Tahsil.	*Muhammadans.*
Moga ..	...
Zira ...	269
Ferozepore .	392
Muktsar ..	376
Fazilka ...	139

The Bodlas claim descent from Abu Bakar Sadik Khalifa, and call themselves Sheikh Sadiki. According to their tradition, their ancestor Sheikh Shahab-ud-din, known as Shahab-ul-Mulk, came from Arabia to India three or four centuries ago, and became a disciple of Khawaja Muhammad Irak Ajami at Multan. One day that

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saint told Shahab-ul-Mulk that he was to him Bo-e-dil (heart's fragrance), which is explained to mean that he knew intuitively his preceptor's every thought; hence the descendants of Shahab-ul-Mulk are known as "Bodlas." Another derivation is that Bodla means a simpleton, simplicity or lunacy being a mark of holiness in the east. Shahab-ul-Mulk afterwards settled at Khai, near the Sutlej in what is now Bahawalpur territory, some seventy miles south-west of Fazilka. All Bodlas are said to derive their descent from Shahab-ul-Mulk, and their origin from Khai. Two small families of Bodlas seem to have come directly from Khai to Fazilka in the first half of the nineteenth century. One owns one village in the Fazilka Rohi. The other owns Sarawan and four other villages in the Fazilka Rohi. But the chief immigration of Bodlas took place some four generations ago; one Mohkam Din came from Khai and settled at Ahal, not far from Bahak, where the remains of his town are still to be seen. The country was then uninhabited and the Bodlas kept large herds of cattle, and drove them hither and thither for pasture over the tract of country afterwards known as *pargana* Bahak, from Bahak, which became their chief village after the destruction of Ahal. The Bodlas had many contests with the Nawab of Mamdot, who claimed jurisdiction over their country, and it was not till about 1855 A. D. that they were removed from his control, and the *pargana* was attached to the Ferozepore District. It was regularly settled soon after by Mr. Brandreth and transferred to the Sirsa District in 1858. The greater part of *pargana* Bahak was declared to belong to the Bodlas in proprietary right, and one-sixteenth of the revenue of the whole *pargana* was confirmed to them in *jagir* in recognition of their saintly character Those Bodlas who belong to this *pargana* still enjoy the allowance, which is divided into complicated shares, founded chiefly on ancestral descent. When the country to the south and east was being colonised in the middle of last century some of the Bahak Bodlas acquired villages or shares in villages outside the *pargana*, and a few of them obtained further grants for good service in the Mutiny. Their claim to a saintly character, and to some sort of precedence, has always been allowed by their neighbours. They are supposed to be able to curse with efficacy, and instances are given in which the evils called down by them on their enemies were fulfilled; but their special gift is the cure of the bite of mad dogs or jackals, which is performed by a species of incantation, and large numbers of all classes, Hindu as well as Musalman, apply to them in cases of bite, and are said to be cured by their miraculous power.

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(xix) The Bodlas.

They also claim to cure the bites of snakes. Their power of curing snake-bite is connected with an historical fact. When the Prophet and his companion Abubakar left Mecca, they concealed themselves in a cavern, and there the devoted companion, in order to protect his master, tore down his turban in rags and shut the holes. One hole he shut up with his toes and there he was bitten by a snake. When he grew uneasy, the Prophet came to know the fact and he cured it by sucking the wound inflicted by the bite. The Sadiqis sometimes assert the truth of their descent from the first Caliph by claiming the power of curing snake bite. They were originally essentially a pastoral tribe, and even now a large part of their wealth consists in horses and cattle. They do not cultivate much themselves and are bad managers, unthrifty and extravagant, leaving much to their agents: and the proprietary rights conferred on them at settlement are fast passing out of their hands into those of Sikh Jats. Their tenants are mostly Musalmans paying rent in kind. and to an unusual event under the power of their landlords who exact payments for their *mirasis* and horsekeepers as well as the usual *kamins*' dues. The Bodlas are generally large stout men, with broad flabby faces, large, broad prominent noses, and thick but not projecting lips, which give their wide mouths a weak appearance; and altogether they look like men accustomed to a lazy life of self-indulgence. Their language and customs are those of the Wattus and other Punjab Musalmans among whom they live, and with whom they are closely connected by intermarriage. They have no connection with other Shekhs, and, notwithstanding their proud traditions, are probably, as surmised by Mr. Oliver, who knew them well, really of Wattu descent, or, at all events, of indigenous origin, and distinguished from their neighbours only by the assumption of superior sanctity, and the spirit of exclusiveness it has bred. They are also found in Montgomery and Bahawalpur.

(xx) The Mahtams.

The Mahtams in this district are found between Mamdot and Fazilka where they own a number of villages near the Sutlej. Like the Bawariyas, with whom they are ranked, they seemed to be originally

Tahsil.	*Hindus.*	*Sikhs.*	*Muhammadans.*
Moga	.	36	20
Zira	...	.	114
Ferozepore	36	3,350	606
Muktsar	2,735	4,092	
Fazilka	1	2,720	35

a tribe of hunters living chiefly on the river banks and hunting in the tamarisk (*pilchi*) jungle which grows along the river on land subject to inundation. Their traditional mode of hunting is similar to that of the Bawariyas: only instead of making their

nooses of hide they make them of *munj* rope and call them *vam*, not *bawar*, and instead of setting them in the open prairie they set them in the tamarisk jungle. They catch all sorts of animals in this way, and say they used to snare wild pig and even tigers in their nooses. They have exterminated pig in their neighbourhood, but large parties sometimes go up the river towards Sobraon to hunt pig on which sport they are very keen. The Mahtam is very fond of the *sarr* grass, and one of his chief employments is making rope and other articles out of it. They are considered a low caste and often live apart from the other villagers, but many of them have taken to agriculture, and make very good industrious cultivators, especially on lands subject to inundation. Some villages and parts of villages on the Sutlej are owned by them: their huts are often squalid and dirty, but they are as a rule prosperous and somewhat quarrelsome. Their dark complexion and general appearance as well as their hereditary occupation of hunting have led some to argue them an aboriginal tribe. They speak Panjabi and are classed as Hindu or Sikh. No other tribe intermarries with them. They object to the name Mahtam and call themselves Rai. They trace their descent to the Suraj Bansi Rajputs. One of their ancestors, Jaspal, was a kanungo in the service of Akbar, who gave him the title of Mahta, hence the name Mahtam. Jaspal founded a village in Jullundur District, called after his name Mahtampur.

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(xxi) The Sayyads.

The Sayyads are mainly found in the Zira and Ferozepore Tahsils. They are indifferent cultivators and in view of their tribe command a reputation for sanctity.

Sayyads 4,260

(xxii) The Sainis.

There are very few Sainis in this district. They appear to have recently come here from Ludhiana.

Sainis . 6

(xxiii) The Biloch.

The Bilochs of this district mostly belong to the Hot section; they hold a certain amount of land in the Muktsar and Fazilka Tahsils and in addition to agriculture many of them are camel-owners. They have recently been notified as an agricultural tribe.

Bilochi 1,105

(xxiv) The Lobanas.

The Lobanas are practically all Mahomedans and occur in one or two Fazilka villages: though notified as an agricultural tribe they are of no importance.

Lobanas .. 2,661

The following tribes are important as landowners though not notified as agriculturists, *viz.*, the Chishtis, Tarkhans and Sodhi Khatris.

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Population.

(m) Races, castes, tribes and leading families—

(xxv) The Chishtis.

The Chishtis, who are also a holy tribe, claim descent from Umar, the companion of Muhammad, through Sultans of Balkh, Sham and Kabul, and call themselves Sheikh Faruki. Their more recent ancestor was Khawaja Farid-ud-din, known as Baba Farid Shakarganj, who starting from Multan, after a forty days' fast at Sirsa, became the pupil of Kutb-ud-din at Delhi, and finally settled as a Chishti Fakir at Chavaddhan, now known as Pakpattan, in the Montgomery District, where his shrine and family are still famous. The ancestors of the Fazilka Chishtis crossed the Sutlej from Pakpattan about the middle of the eighteenth century and settled near the river on lands then uninhabited. They now hold some eleven villages south-west of Fazilka, all near the Sutlej, two villages in Muktsar and one in Zira. A number of them are found in Montgomery and Bahawalpur. Like the Bodlas, they are considered a holy tribe, and are in consequence very exclusive, and do not give their daughters in marriage out of the tribe, while they take in marriage only the daughters of high class tribes in the neighbourhood. They have sharper features and a less sensual appearance than the Bodlas, but like them they are bad managers, and do not themselves cultivate their lands; and their sacred character has enabled them to contract large debts on low interest, so that they are, as a rule, somewhat involved.

Tahsil	*Muhammadans.*
Moga ..	3
Zira .	68
Ferozepore .	70
Muktsar	[illegible]
Fazilka	178

Sanction to their notification as an agricultural tribe has been refused.

(xxvi) The Kumhars.

The Kumhars come fourth of the tribes of the district in order of numbers, amounting to 4 per cent. of the total population. Except in the Fazilka Tahsil the Kumhars are village menials. Those who are Muhammadans are mostly found in the riverain tracts where they supply the pitchers (*tind*) for the Persian wheels. The Fazilka Kumhars, who are returned as Hindus, are really a class by themselves and deserve a more extended notice. I quote from the Sirsa Final Settlement Report :—

Tahsil.	*Hindus.*	*Sikhs.*	*Muhammadans.*
Moga .	295	918	[illegible]
Zira	65	22	[illegible]
Ferozepore	555		[illegible]
Muktsar	1,069	640	[illegible]
Fazilka .	14,752	[illegible]	[illegible]

' There are two large sections of Kumhars : (1) the Jodhpuri professional Kumhars, so-called because they are supposed to have immigrated from the direction of Jodhpur ; and (2) the Bikaniri or Desi who belong originally to this part of the country. The Jodhpuriya Kumhars are partly engaged in agriculture, but chiefly in

(m) Races, castes, tribes and leading families—

(xxvi) The Kumhars

potters' work, making bricks and earthen dishes and vessels of all sorts ; they also keep donkeys and employ them in carrying about their vessels and brick for sale, and generally in carrying grain and goods for hire. A number of them are to be found as far north as Bhatinda. The Bikaneri or Desi Kumhars rarely engage in making earthen vessels ; although this seems to be the original trade of the tribe, they look down upon it and take to it only in extremity. They are in this district chiefly employed in agriculture as tenants or proprietors, and many of them who have no land of their own engage in agricultural *labour rather than in potters' work.* It is said that the Desi Kumhars when they do make earthen vessels, burn them in a kiln (*pajawa*) which takes three days to bake properly, while the Jodhpurvia bake their vessels in a furnace (*bhatti*) and have them ready in 24 hours. Many of the Kumhars in this district are as much devoted to agriculture as are the Jats, some villages being owned by Kumhars who have surrounded themselves with tenants of their own tribe, so that in some cases the whole of the proprietary and cultivating part of the community are Kumhars. They are excellent and thrifty cultivators, not inferior to the Bagri Jats from whom they are hardly distinguishable in physique, dress, habits and language. They are most numerous about Abohar. [These people have now been notified as agriculturists under the name of Bagri Kumhars.]

The Sikh Kumhars are found chiefly in Sikh villages, and the Musalman Kumhars in Musalman villages. They seem to be all closely connected and to form one great tribe which, according to the Sirsa Kumhars, came originally from about Jodhpur and Bikaner. The Sikh Kumhars, who now speak Panjabi, say they came from Bahadra in Bikaner some hundred years ago. The Musalman Kumhars have forgotten their connection with the Hindus, and say they are a class by themselves, and have been Musalman for generations."

(xxvii) The Lohars and Tarkhans.

The Lohars and Tarkhans occupy the highest place among the artisans. To a large extent these two names are now trade designations, the Lohar being the blacksmith and the Tarkhan the carpenter. In many villages one and the same man performs both sorts of work for the villagers. These people hold a strong position and always seem to get their customary dues in full. The Sikh Tarkhans own land in

Tahsil.	*Hindus.*	*Sikhs.*	*Muhdns.*
LOHARS.			
Moga	88	619	1,378
Zira	50	558	1,505
Ferozepore	95	81	1,700
Muktsar	78	96	1,487
Fazilka	356	11	1,202
TARKHANS.			
Moga	111	9,050	245
Zira	68	3,311	2,462
Ferozepore	244	1,609	2,469
Muktsar	373	2,929	2,018
Fazilka	2,722	1,888	2,221

(m) Races, castes, tribes and leading families—

(xxvi) The Lohars and Tarkhans.

some villages and sometimes appear as religious teachers with the title of Bhai; besides the well-known Bhai of Bagrian the Bhais of Thatti Bhai hold a *muafi*. In Fazilka the Hindu Tarkhans are mainly Bagris and are known as Khatis and Suthars. I quote the following remarks about them from Sir James Wilson :—

"The traditional occupation of the tribe is that of working in wood, but many are in this district wholly engaged in agriculture, and make excellent cultivators hardly to be distinguished from the Jats. A few villages and shares in villages are owned by them. The Khatis are divided into two great sections—the Khatis with 144 clans, and the Dhaman with 120 clans; these two sections rarely intermarry. The Suthars, a sub-division of the Dhaman section, endeavour to keep themselves aloof from the ordinary Khatis and seldom intermarry with them. They admit however their connection with the Khatis, although in this district they are almost exclusively devoted to agriculture, and look down upon the trade of carpenter, which they follow only when in poor circumstances. They say they came originally from Jodhpur, and that Suthars hold some villages and a *jagir* there and in Bikaner, where they also serve in the army. They have a tradition that in Akbar's reign 12,000 Suthars went from Jodhpur to Dehli as arificers, and were there compelled to become Musalman, after which they took to working in iron and became Lohars; and many of the clans of the Lohars have the same names as those of the Suthars : indeed the Suthars say they are more closely connected with some of the Lohars than with the Khatis. This is admitted by a section of the Lohars, and has probably some foundation of truth. It is said that the Suthars who became Musalman Lohars got land in Sind, and thence came and settled in villages about here under the name of Multani Lohars."

The Bagri Kumhars and Tarkhans (Suthars and Khatis) of the Fazilka Tahsil have been notified as a separate group of agriculturalists under the Land Alienation Act.

(xxvii) The Chamars and other workers in leather.

The Chamars comprise 32,134 persons, 3 per cent. of the total population In the Musalman villages their place as leather-workers is taken by the Mochis. All the leather work is done by the Chamars or Mochis, and they also work as labourers in the fields for wages in money or in kind. But in this district many of the Chamars are ordinary tenants, and have given up

Chamars	
Hindu	[illegible]
Sikh	[illegible]
Muhammadans	13
Julahas.	
Hindu	[illegible]
Sikh	11
Muhammadans	[illegible]
Mochis.	
Hindu	243
Sikh	334
Muhammadans	21,818

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(xxviii. The Chamars and other workers in leather.

leather work for agriculture. With the Chuhras and Julahas they supply the bulk of the cultivating partners (*siris*) which are a feature of the agriculture of these parts. The Chamars also do the weaving of blankets and coarse cotton cloth in the Hindu villages, their place as weavers being taken in the Musalman villages by the Julahas. Possibly all the tribes, Chamar, Julaha and Mochi, engaged in weaving coarse cloth and working in tanned leather, are originally the same race, or at all events closely connected, and perhaps of aboriginal descent. The Chamars eat the flesh of cows, buffaloes, goats and sheep, all cud-chewing animals, and work in their leather; but they will not eat the flesh of the camel or horse or work in leather made from their hides which are left to the Chuhras; nor will they eat fish, lizard or pig. The Chamars are practically all Hindu, and have a caste of Brahmans of their own called Chamarwa or Gurra Brahmans, who do not eat with Chamars and who wear the sacred thread, but are quite distinct from the ordinary high caste Brahmans. They accept offerings from Chamars and preside at their religious ceremonies. They may either be Brahmans who have fallen from their high estate by deigning to accept offerings from such a low caste, or perhaps a class of Chamars who have been separated off for religious work after the model of the Brahmans. The Chamars have also a separate caste of Mirasis (Musalman) and another of Bhats (Hindu) endogamous and distinct from the Chamars on the one side, and from the ordinary Mirasis and Bhats on the other. The Julaha or Chamar weaver may often be seen in the village lane arranging the warp (*tani*) which the women of the family make by setting up sticks (*kana*) as supports, and winding the threads between them as they walk rapidly along the line and back again. The weaver puts on size (*pan*), made of wheat-flour and a little sweet oil, with a large brush (*kuchch*) made of the roots of the *sain* grass, bound together with leather. The operation of sizing is called *piawan* or *tani piwani*. In weaving he has his loom almost on a level with the ground and sits with his feet below it. Closely connected with the Chamars are the Khatiks (1,169 in number), who are perhaps the same caste, their proper occupation being to tan leather. Some of the Khatiks in Ferozepore keep pigs.

(xxix) The Chuhras.

The Chuhras, to whom must be added the Musallis (Muhdus. 9,576) and the Mazhabis (Sikhs 1,161), are numerically the second largest tribe in the district, amounting to 11 per cent. of the population. They are returned as belonging to all three religions as is shown in the marginal

Hindus ..	[illegible]
Sikhs ..	[illegible]
Muhammadans ..	3,687

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(m) Races, castes, tribes and leading families—
(xxix) The Chuhras.

table There are now also a few Christian Chuhras at Moga who have been converted by the American missionaries there. In Fazilka Tahsil the Muhammadan section are generally known as Dindar. Besides being scavengers they work as *siris* and as tenants and are also landowners in some of villages; in Gidderbaha they own a *patti* of the village and have their own lambardar.

(xxx) The Criminal tribes—
Bawarias, Harnis and Sansis.

The only tribe of any size in this district of a distinctly criminal character is that of the Bawarias. Their principal haunts are the villages of Tharaj and Sukanand; but they are found scattered throughout the district, one or more families residing in nearly every village, where they are entertained principally for their excellence as trackers.

Tahsil.	*Hindus.*	*Sikhs*
Moga	1,704	677
Zira .. .	472	128
Ferozepore ..	656	14
Muktsar .	2,757	194
Fazilka	1,579	891

Their tradition says that they come from far south, and possibly they are connected with the hunting tribes of Southern India. Their name is taken from the *bawar* or snare with which, as previously mentioned, they capture deer. They call themselves orthodox Hindus, but their worship is confined to that of Kali, or Durga, whom they regard as a goddess of help as well as of vengeance; and their only spontaneous literature (if that may be so called, which is unwritten) consists in songs and hymns to her praise. They have a language of their own, which is unintelligible to the ordinary villagers, who stigmatise it as an *argot* or thieves' dialect. They themselves say it is a heritage, which is more likely; it approximates in character to the Sanskritic dialects of more Southern India, with many non-Sanskritic vocables imbedded in it. Their character and morality are very low; but their thefts are generally petty, and their reputation is rather that of gipsies in England than of more dangerously criminal tribes. Formerly their chief and favourite occupation was that of hunting, and their principal weapon the snare, in the use of which they are very skilful; but gradually they are rising from the hunting to the agricultural stage, and but for the baneful system of caste, which prevents them from inter-marriage outside their own tribe, they would doubtless soon be merged in the orderly classes of the community. Physically they are a small, dark race, with broad ugly countenances of a peculiar type. Their women are distinguished by wearing petticoats made of black blanket; but the younger women are abandoning this custom. Their favourite food is a kind of lizard (*sanda*), found plentifully in the waste land of the *rohi*. Of their skill

(m) Races, castes, tribes and leading families—

(xxx) The Criminal tribes—

Bawarias, Harnis and Sansis.

in tracking Mr. Brandreth writes :—

"The system of tracking is carried on with very great success in this district and is the principal means by which crimes of all sorts are detected. The Bawarias are the most successful trackers, and every Bawaria has more or less knowledge of the art; but it also practised by other castes . there are many Jats who are very good trackers. It appears to me a most wonderful art. In almost every village there are one or more persons who have studied it. When a theft takes place, the sufferer immediately sends for a tracker, with whom he makes an agreement, either to pay him one or two rupees and take his chance of the property being recovered, or to pay him a larger sum in the event only of its being found. It is in the case of cattle-thefts that the tracking system is most successful. I suppose about half the number of stolen cattle are recovered in this manner. It must not be concluded, however, that half the number of thieves are also apprehended, for the practice of the cattle-stealer is this; he drives the stolen animal as far as he thinks it safe to do so, and then ties it up in some desert spot and leaves it there; after a few hours he returns to the spot; within that period it is decided whether the track has been lost or not. If the trackers are successful, they come to the spot where the animal has been left and carry it back with them, but give themselves no trouble about the thief; if unsuccessful the thief returns and appropriates it.

"The best trackers, however, do not confine themselves to this species of tracking alone; they are able to recognise a man by his footprints. Where other people would study a person's face with the view of recognising him again, they study the print of his feet. They pay particular attention to the footprints of any known bad characters. I have met with some extraordinary instances of the accuracy of their knowledge in this respect. It is only a few days since that I committed a man to the Sessions for the murder of a child for its ornaments, who was detected solely by the impression of his feet being recognised. The headman of the village went with the tracker to the spot where the murder had been committed. He followed the tracks of the murderer for some distance towards the village and at last said: 'These are evidently the footprints of so and so,' naming one of the residents of the village. The headman immediately went to the house of the person indicated, and found the ornaments buried in the wall. The man confessed his guilt. In taking his evidence I asked the tracker how he was able to recognise the prisoner by his footprints. His reply was that it would have been very strange if he had not, when he saw them every day of his life."

They are divided into four sections :—

(1) the Bidawati from Bikaner territory, claiming connection with the Bidawat Rajputs and giving Chitor as their place of origin; (2) the Deswali living in the country about Sirsa; (3) the Kapriya to the east towards Delhi; (4) the Kalkamaliya or black-blanket people, who (especially the women), wear black blankets : this section is that chiefly found in this

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(xxx) The Criminal tribes—Bawarias, Harnis and Sansis.

district where they are generally known as Kaldhabliya.

These four sections do not eat together or inter-marry, but say they all came originally from the neighbourhood of Bikaner. They are said sometimes to admit men of other tribes to their fraternity and an instance is given in which a Banya, for love of a Bawariya woman, became a Bawariya himself.

Sir James Wilson gave the following interesting account of their hunting methods :—

"Their method of hunting, which I have seen, is this. A body of them, men, women and children, go out into the prairie in search of game. When they have sighted a herd of antelope in the distance, they choose a favourable piece of ground and arrange their *bawars*, which are a series of many running-nooses of raw hide tied together and fastened loosely to the ground by pegs ; from the *bawars* they rapidly make two lines of bogies by sticking bits of straw with black rags tied to them into the ground at distances of a foot or two apart. These lines widen away from the snares so as to enclose a V-shaped peice of ground with sides perhaps a mile in length. the unsuspecting herd of antelope being enclosed within the V at the pointed end of which are the snares. All this is arranged in a wonderfully short time, and when all is ready the main body of hunters, who have meanwhile gone round the herd of antelope and formed line across the open end of the V, suddenly start up and by unearthly yels drive the herd inwards towards the point. The first impulse of the antelope is to rush directly away from their tormentors, but they soon come to the long line of fluttering bits of rag which forms one leg of the V; they think this must be a snare for them and dash across only to be brought up by the other line of bogies. Thus they are brought in to the point, where they see a blank space undefended by fluttering rags (for the nooses are almost invisible on the light-coloured ground), and in case their suspicions might be aroused so soon as they approach this spot up jumps a man hitherto concealed and frantically shouts and waves his blanket, pretending to drive them back from this outlet. The simple antelopes think this must be a weak point in the lines by which they are enclosed, and that this solitary man is its only defender. They come dashing past him at full speed, and the next moment their feet are entangled in the nooses and they are tumbling over and over in a cloud of dust ; and a few men hidden close by rush on them with shouts of savage exultation and despatch them with their clubs. I saw seven antelope caught out of one herd

in this way, and have little desire to see the sport again. It is interesting as one of the methods by which an ignorant tribe of hunters with the simplest means can by their superior cunning circumvent the swift antelope on his native prairie."

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The Harnis and Sansis are very few in number, and but little information can be collected as to their habits in the district. They are generally regarded as addicted to more serious crime than the Bawarias, while they certainly are more filthy and degraded in their manners. They are for the most part of nomad habits, and live in rude tents or huts made of reeds (*sirki*).

Harnis 62 (M.), Sansis 360 (H. & M.)

There are many other nomad tribes; but they are probably not peculiar to this district, except perhaps the wandering blacksmiths who come from Bikaner and make a home of the small carts in which they carry their property and tools.

(xxxi) Other wandering and hunting tribes—

Encampments of Nats, Bazigars and Kanjars are often seen. Some tribes, instead of the shelters of reeds used by the above, have round tents formed of a patchwork of rags over a bamboo ramework. It is unnecessary to mention here the various tribes of wandering *fakirs*.

Rathors.

Associated with the Mahtams and probably akin to them are a clan known as Rathors who do not own land as a rule, but devote themselves to working up the *sarr* grass. These people seem to have been classed as Rajput Rathor Sikh in the census and number 210 in Ferozepore and 153 in Muktsar.

Jhabels.

Jhabels	...	1,0,9

The Jhabels are a low caste tribe on or near the Sutlej. A few of them are engaged in agriculture, but they seem chiefly to live by fishing or boating.

Ods.

Hindus	...	91
Muhammadans	.. ...	116

The Ods are a wandering tribe who have no fixed place of abode, and whose hereditary occupation is earthwork. They wander about with their families carrying their grass huts and belongings on the backs of donkeys, and wherever they can get a contract from the villagers to excavate or deepen the village pond they set up their huts and encamp for a time until the job is finished. Their ordinary rate for such work is a hundred cubic *hath*, nearly 800 cubic feet, for a rupee. The men dig, the women carry the earth in baskets and put it into open sacks on the donkeys' backs and the children drive the donkeys to the spoil-bank. They often take contracts for lengths of earthwork on a canal or railway, and do that kind

CHAP. I. C. Population. (m) Races, castes, tribes and leading families—(xxxi) Other wandering and hunting tribes—Ods.

of work very skilfully and quickly. Ods often have small flocks of sheep and goats which they drive about with them and send out in charge of the children to graze on the village common. At harvest time they work in the fields for wages in money or grain. There is one village in the Ferozepore Tahsil owned by Ods.

The Ods have a rather handsome breed of long-coated dogs usually of a reddish black colour which are said to be most excellent watch dogs.

Changars.

Changars 1,687

The Changars like Ods are a tribe of wandering navvies.

Jogis.

Jogis 616

Most, if not all, of the Jogis of this district are wandering snake-charmers and not religious ascetics.

(xxxii) Trading classes—Aroras.

Aroras 24,340

The Aroras are the largest trading class in the district. They are most numerous in the western part of the district, their place being taken by other traders in Moga and Zira.

Banias.

Banias 18,743

The Banias nearly all belong to the Agarwal section, there being also a few Oswals and Mahesris. By religion the Banias are nearly all Hindus, there being but few Jains.

Khatris.

Khatris 10,746

The Khatris of this district are more important as a land-holding than as a trading class. There are a number of Sodhi *jagirdars* who will be dealt with later and also some Sarin *jagirdars*, while there are some descendants of Sikh *kardars* who hold villages and in the Mamdot Jagir there are some Khatris who actually cultivate themselves.

Suds.

Suds 920

Though few in numbers the Suds are of some importance at Moga where some of them are traders in the market. They take readily to Government service and several of them are *patwaris*.

(xxxiii) Menial classes.

The menial classes of the district call for no special comment. The principal are the Chuhras (97,105) who are mostly returned as Hindus, their Muhammadan equivalent being the Musallis (9,576). The Chamars (32,134) are the leather workers : about three-quarters of them are Hindu and the rest Sikh, their Mussulman counterpart being the Mochis (22,884). They have already been described. Other very low caste tribes are the Thoris (2,367), Naiks (2,651) and Dhanaks (2,487). These three tribes are practically confined to the Fazilka Tahsil. All these

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tribes work in the fields in addition to following their hereditary callings and with the artisan classes supply the bulk of the *siris* or cultivating partners of the districts.

(m) Races, castes, tribes and leading families—(xxxiii) Menial classes.

Chimbas (13,877) are mainly Muhammadans and work as calico-printers and washermen. Jhiwars (9,318) are the village water-carriers. The Julahas (22,390) are nearly all Muhammadans and in addition to their usual calling of weaving work in the fields. Machis (17,401) are all Muhammadans. Telis (15,759) are nearly all Muhammadan and in addition to their hereditary calling of oil-pressing act sometimes as butchers and cattle-dealers.

Sunars (7,124) are far above the artisan classes in the social scale. They are spread over all three religions and in addition to doing gold and silversmith's work some of them also lend money.

Mirasis (11,211) are practically all Muhammadans. They are the genealogists of the country-side.

(xxxiv) Miscellaneous.

Fakirs (11,317) are mainly Muhammadan : with them should be included the Bharais (992) who are the local priests of Sakhi Sarwar.

Brahmans (17,563) are the religious mentors of the mass of the rural population. Most of them act as *parohits* and are often the recipients of small plots of land from pious Jats. There are, however, one or two villages owned by Brahmans. They subsist largely on the offerings made to them at marriages and other domestic ceremonies.

(xxxv) Principal families—

The leading families of the district are described in Chiefs and Families of Note in the Punjab. 1909 edition, pages 205 to 228, and no detailed account is required here.

Nawab of Mamdot.

The Mamdot Nawabs.—The Mamdot family is the most important one as the Nawab of Mamdot is by far the largest landowner in the district. This family of Hassanzai Pathans came from Kasur. When Maharaja Ranjit Singh ruled the Punjab, Nawab Kutb-ud-din Khan, the great-grand-father of the present Nawab, held Kasur. The Maharaja took Kasur, and let Kutb-ud-din Khan take Mamdot. Kutb-ud-din Khan had two sons, Jamal-ud-din Khan and Jalal-ud-din Khan. The former had sovereign powers until he was deposed by the British Government. He died in 1863, leaving two sons, Muhammad Khan and Khan Bahadur Khan, neither of whom succeeded his father; but after a long dispute Jalal-ud-din Khan inherited the family *jagir*, while his two nephews got an annual allowance. One of them, namely Khan Bahadur Khan, is now living at Lahore;

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(xxxv) Principal families—
The Mamdot Nawabs.

the other died some time ago. Nawab Jalal-ud-din Khan was made an Honorary Magistrate. He died in 1875, and was succeeded by his son, Nizam-ud-din Khan, who received charge of his property from the Court of Wards in 1884.

Nawab Nizam-ud-din Khan died in 1891 considerably in debt and was succeeded by his son, Ghulam Kutb-ud-din Khan, the present Nawab, who was born in 1889. The estate has remained under the management of the Court of Wards since then. The Nawab is married to the daughter of the Nawab of Loharu, but has no children. The income of the estate, which is derived mainly from the Nawab's lands and his *jagir*, is now about four-and-a quarter lakhs per annum. The estate owns five of the Grey Canals and has recently purchased a large area of land in Montgomery on the new Lower Bari Doab Canal at a cost of some lakhs of rupees.

The Sodhis.

The Sodhis of Muktsar own several villages. It is well known that, during the Sikh rule, the Sodhis played a very conspicuous part. According to their account, their ancestor, Kalrai, ruled at Lahore, and his brother, Kalpat, at Kasur. The latter drove out Kalrai, who took refuge with some king in the Deccan, whose daughter he married. Their son, Sodhi Rai, reconquered Lahore, and Kalpat in his turn became an exile. He went to Benares and studied the Vedas, on which account he obtained the name of Bedi. All the Sikh Gurus were either Bedis or Sodhis; Guru Nanak belonged to the former, Guru Gobind Singh to the latter, family. The most important Sodhi families in Muktsar are those of Guru Har Sahai and Mallan. Other Sodhi families, residing at Buttar, in Tahsil Moga, hold several estates in Muktsar in *jagir*.

At annexation the Sodhis held *jagirs* of the value of about Rs. 40,000 per annum, of which about Rs. 5,500 were continued in perpetuity, and most of the remainder for one or two lives only.

The Guru Har Sahai family.

The Guru Har Sahai Family trace their succession in a direct line from the Guru Ramdas, after whom the great Sikh temple of Amritsar is called. The founder of the family was Guru Jiwan Mal, who in *Sambat* 1909 came from Muhammadpur in the Chunian Tahsil of the Lahore District, and settled at the place now known as Guru Har Sahai, so named by the founder in honour of his son. He was succeeded in order by Guru Ajit Singh, Guru Amir Singh, Guru Gulab Singh, Guru Fateh Singh, and Bishan Singh. The religious influence of the family was decidedly great up to the time of Guru Gulab Singh, not only

among the Sikhs of the neighbouring districts and foreign States, but in Sialkot, Rawalpindi, the Derajat, Kohat and even as far as Kabul; but this influence has been decreasing from Guru Fateh Singh's time whose family quarrels with his sons continued until his death. Now the family has but little influence, and that, too, within a very limited circle. The late family quarrel between Guru Bishan Singh and his brothers did much harm.

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Guru Bishan Singh died in 1910 and the estate of his two minors sons Jaswant Singh and Karam Singh is under the management of the Court of Wards, the income being about three quarters of a lakh. The former is married to the daughter of the late Sir Khem Singh, Bedi, K. C. I. E. Guru Autar Singh died in 1909 and his sons Harbans Singh and Amar Singh succeeded to his share of the property. The former of these does not seem likely to do much credit to the family.

The Buttar Sodhis.

The present head of the Buttar family is Sodhi Ajit Singh, while Sodhi Sadhu Singh of Sultan Khanwala takes a prominent part in local affairs; the other members of the family do not call for any mention.

(*xxxvi*) Other families.

Other families of some importance are the Jat Sirdars of Mansurwal and Dharm Singhwala. There are various other notable families which hold *jagirs* in the district such as the Bhai of Arnauli, but are non-resident and hence call for no mention here.

The Jhumba family.

The present head of this family is Bhai Shiv Sham Singh: he is an Honorary Magistrate and is a very influential man, who is trusted by his neighbours and does much useful work.

(*n*) Religion.

Numerically the principal religion of the district is Muhammadanism, no less than 43·6 per cent. of the population being returned as followers of Islam. Sikhs are 27·3 per cent. and Hindus 28·5 per cent. There is little that is peculiar to the Ferozepore District: it will therefore suffice to note the principal sects of each religion.

(*i*) Muhammadanism.

The vast majority of the 419,000 Muhammadans of the district are Sunnis. Shias only number some 2,500: they are mainly Sayyads. Nearly 8,000 persons are returned as Ahl-i-Hadis.

(*ii*) Sikhism.

The bulk of the Sikhs of this district are *Kesdhari* Sikhs or, as they usually describe themselves, Guru Gobind's Sikhs. They rarely keep the *panj kakka* though most of them wear the *kes*

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(v) Religion—
(ii) Sikhism.

and *kanga* and a few of the older men the *kach*. Though abstaining from tobacco they are addicted to strong drink and to a less extent to opium. There are roughly 15.000 *Sehjdari* or *munna* (shaven) Sikhs; they are mainly followers of the Muhammadan saint Sakhi Sawar Sultan. The Sultanis of this district, however, are not so important as further east, and I believe rarely make the pilgrimage to the shrine of Nigaya in Dera Ghazi Khan District. They do not abstain from tobacco.

(iii) Hinduism.

Under this head are grouped various tribes whose only claim to be Hindus is that they are not Muhammadans, Sikhs or Christians. Nearly half the Hindus of the district. that is to say some 132,000 out of 274,000, are Chuhras, Chamars, Baurias and other outcastes. Numerically the largest Hindu sects are Lal Begi and Sanatan Dharm as shown in the marginal table. The various sects are described in the Census Report and no further remarks about them are required here. There are three sects, however, that may be briefly noticed.

Lal Begi	...	...	68,864
Balmiki	...	...	21,023
Ram Dasia...	...	...	2,762
Sanatan Dharm	..	...	171,817

(iv) The Bishnoi religion.

The most interesting of these is the Bishnoi sect concerning whom I take the following account from the Final Report of the Sirsa settlement. I have made a few additions which are shown in square brackets :—

The next most important development of Hinduism in this district is the Bishnoi sect, which is of Bagri or Marwari origin. The name Bishnoi is evidently derived from the prominence they give in their creed and worship to the god Vishnu, though they themselves say it is derived from the twenty-nine (Bisnau) articles of their creed as prescribed by the founder of the sect. They own sixteen villages in this district, chiefly about Sitoganno and to the south of Abohar and are numerous in the Hissar District and in Bikaner. It is said that any member of the higher Hindu castes can become a Bishnoi, but in this district at least they are almost all Jat or Khati by tribe, and retain the language, dress and other characteristics of the Bagris; but they try to sink their tribe in their religion and give their caste as Bishnoi merely. The account they give of the founder of their sect is as follows :—At Pinpasar, a village south of Bikaner in the Jodhpur territory, there lived a Rajput Panwar named Laut who had attained the age of sixty years and had no son. One day a neighbour going out to sow his field met Laut, and deeming it a bad omen to meet a childless man turned from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed

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(a) Religion—(iv) The Bishnoi religion.

his childlessness until evening, when a *faqir* appeared to him and told him that in nine months he should have a son, and after showing his miraculous power by drawing milk from a calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house and was mirculously suckled by his wife Hansa. This happened in Sambat 1508 (A. D. 1451). For seven years the boy, who was an incarnation (*autar* of Vishnu), played with his fellows, and then for 27 years he tended cattle, but all this time he spoke no word. His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as *Achamba* (the Wonder), whence his name of Jhamba, by which he is generally known. After 34 years a Brahman was sent for to get him to speak, and on his confessing his failure Jhambaji again showed his power by lighting a lamp, by simply snapping his fingers, and uttered his first word. He then adopted the life of a teacher and went to reside on a sand-hill some 30 miles south of Bikaner, where after 51 years he died and was buried instead of being burnt like an ordinary Hindu. He did not marry, but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) to the number of 120 were written down by his disciples, and have been handed down in a book (*pothi*) which is written in the Nagri character and in a Hindi dialect similar to Bagri, seemingly a Marwari dialect. The 29 precepts given by him for the guidance of his followers are as follows :—

Tis din sutak, panch roz ratwanti nari.
Sera karo shnan, sil, santokh, suchh payari.
Pani, bani, idhni, itna lijyo chhan.
Daya, dharam hirde dharo, garu batai jan.
Chori, nindya, jhut, bariya bad na kariyo koe.
Amal, tamaku, bhang, lil dur hi tyago.
Mad-mas se dekhke due hi bhago.
Amar rakhao that, bail tani na bo ho.
Amashya barat, runkh lilo na ghao.
Hom jap samadh puja, bash baikunthi pao.
Untis dharm ki akhri garu batai soe.
Pahal deo par chavya jisko nam Bishnoi hoe.

which is thus interpreted : - " for thirty days after child-birth and five days after a menstrual discharge a woman must not

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cook food. Bathe in the morning. Commit not adultery. Be content. Be abstenious and pure. Strain ye your drinking-water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the teacher bade. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, *bhang* and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmans who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the 29 duties prescribed by the teacher—baptize your children, if you would be called a true Bishnoi."

Some of these precepts are not strictly obeyed; for instance, although ordinarily they allow no blue in their clothing, yet a Bishnoi, if he is a servant of the British Government, is allowed to wear a blue uniform; and Bishnois do use bullocks, though most of their farming is done with camels. They also seem to be unusually quarrelsome (in words) and given to use bad language. But they abstain from tobacco, drugs and spirits, and are noted for their regard for animal life which is such that not only will they not themselves kill any living creature, but they do their utmost to prevent others from doing so. [This regard for animal life has not extended to human life as there have been a number of murders among them of late years in consequence of the caste being split into two great factions whose ramifications extend into Bikaner.] Consequently their villages are generally swarming with antelope and other animals, and they forbid their Musalman neighbours to kill them and try to dissuade European sportsmen from interfering with them. They wanted it made a condition of their settlement that no one should be allowed to shoot on their land, but at the same time they asked that they might be assessed at lower rates than their neighbours on the ground that the antelope being thus left undisturbed do more damage to their crops; but I told them this would lessen the merit (*pun*) of their good actions in protecting the animals and they must be treated just as the surrounding villages were. [Shooting in their villages is now forbidden.] They consider it a good deed to scatter grain (chiefly *bajra* and *moth*) to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a *Sabbath* and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day, in the morning,

afternoon and in the evening, saying "Bishno Bishno," instead of the ordinary Hindu "Ram Ram". Their clothing is the same as that of other Bagris, except that their women do not allow the waist to be seen, and are fond of wearing black woollen clothing. They are more particular about ceremonial purity than ordinary Hindus are, and it is a common saying that if a Bishnoi's food is on the first of a string of 20 camels and a man of another caste touches the last camel of the string, the Bishnoi will consider his food defiled and throw it away. The ceremony of initiation (*pahal*) is as follows:--A number of representative Bishnoi assemble, and before them a *Sadh* or Bishnoi priest after lighting a sacrificial fire (*hom*) instructs the novice in the duties of the faith. He then takes some water in a new earthen vessel, over which he prays in a set form (*Bishnogayatri*), stirring it the while with his string of beads (*mala*) and after asking the consent of the assembled Bishnois, he pours the water three times into the hands of the novice who drinks it off. The novice's scalp-lock (*choti*) is then cut off and his head shaved, for the Bishnois shave the whole head and do not leave a scalp-lock like the Hindus; but they allow the beard to grow, only shaving the chin on the father's death. Infant-baptism is also practised, and thirty days after the birth the child, whether boy or girl, is baptised by the priest (*Sadh*) in much the same way as an adult; only the set form of prayer is different (*Garhb-gayatri*), and the priest pours a few drops of water into the child's mouth, and gives the child's relatives each three handfuls of the consecrated water to drink; at the same time the barber clips off the child's hair. This baptismal ceremony also has the effect of purifying the house which has been made impure by the birth (*sutak*). The Bishnois inter-marry among themselves only, and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindus generally, is omitted. They do not revere Brahmans, but have priests (*Sadh*) of their own chosen from among the laity. [These *Sadhs* are celibate.] They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the *Holi* in a different way from other Hindus. After sunset on that day they fast till the next forenoon, when after hearing read the account of how Pahlad was tortured by his infidel father Harnakash for believing in the god Vishna until he was delivered by the God himself in his incarnation ofthe lion-man, and mourning over Pahlad's sufferings, they light a sacrificial fire and partake of

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consecrated water, and after distributing unpurified sugar (*gur*) in commemoration of Pahal's delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage to the place where *Jhambaji* is buried, south of Bikaner, where there is a tomb (mat over his remains and a temple (*mandir*) with regular attendants (*pujari*). A festival takes place here every six months in *Asauj* and *Phagan*, when the pilgrims go to the sandhill on which *Jhambaji* lived and there light sacrificial fires (*hom*) of *jandi* wood in vessels of stone and offer a burnt offering of barley, *til*, *ghi*, and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalman, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnois for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chhambola in the Jodhpur country, where a festival is held once a year in *Chait*. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

The Bishnois have a bad reputation for the laxity of their morals and their neighbours tell tales of the very primitive conditions that prevailed in former days.

(v) The Arya Samaj.

The Arya Samaj has some fifteen hundred adherents in this district, mainly in Ferozepore itself, where the Samaj maintains an orphanage and a school; there is also a school at Moga.

(vi) The Dev Samaj.

The Dev Samaj, though it has only some 500 members, has an important centre at Moga where it maintains a Boys' High School. It also maintains a Girls' School at Ferozepore.

(vii) Popular religion and superstitions.

Beside Sakhi Sarwar Sultan, who has already been mentioned, the rural population worships other saints and godlings. The menial castes reverence Lal Beg, Balmik and Ramdas. Some of the Jats, especially the Bagris, reverence Guga Pir. Sitala (goddess of small-pox) and Ketrpal (the god of the fields) are also worshipped. The better class Sikhs, however, and the Mussalmans profess to look down on such worships and to adhere to the tenets of their respective holy books.

Perhaps the most noticeable superstition prevalent in this district is the belief in the ability of men of the Bodla tribe to cure the bite of a mad animal by virtue of their sanctity.

The usual superstition regarding the evil eye is found, newly plastered houses being marked with a black handprint. Similarly the Bagris frequently place a blackened pitcher on a stake in the middle of a field of young corn.

Besides the sacred tank at Muktsar, where the Guru promised salvation to pious bathers, there are several other pools of more or less sanctity. The best known is perhaps that at Ganga in Nathana, miraculously produced by Kalu Nath who threw his gourd and stick into the Ganges and caused them to appear here. The ashes of the Mahraj Jats are deposited here. Other tanks of more or less sanctity are to be found at Nathana and at Haripura Bari Tirath.

There are I think distinct traces of tree and plant worship to be observed in the district. The *pipal* and the *bor* trees are of course sacred; there are also several sacred groves, which have been scrupulously preserved as waste and from which no one may cut any wood; such are the grove at Nathpura, the patch of *dhak* jungle at Dhudike and the waste dedicated to Bhai Bunder at Bunder. The *jand* tree also plays an important part in various ceremonies connected with marriage, especially among the Bagris; its twigs or those of the *dhak* are used by the Hindu tribes for the sacred fire in the marriage ceremony. There are also some well-known *jand* trees which are practically wayside shrines; the best known is probably the tree supposed to have been planted at Serai Nanga by Guru Nanak. The *beri* also appears in the Bagri wedding ceremonies, while the leaves of the *nim* are strung up with potsherds over the entrance to the village to drive away cattle disease; it is strange that the most efficacious of these charms are those prepared by a Muhammadan *fakir* of Maler Kotla.

The cow, peacock and blue jay are sacred to the Hindu peasantry; the peculiar Bishnoi sect carry their respect for animal life to such an extent that they will not geld any animal.

The people have various superstitious practices which are more prevalent among the unsophisticated people of the western tahsils than in Moga and Zira. A few of these may be mentioned here. To stop rain a *sohaga* (harrow) is set on end and a griddle plate (*tawa*) placed on it; another charm is to put a *sohaga* on end and pour water into one scale of a balance and weigh it and then throw it outside. To break up the clouds *sarson* oil is poured into a pitcher of water. There are various magical ways of causing rain; Hindus pour water in a steady stream round the village and drive a buffalo calf round the village, liquor, milk,

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(n) Religion—

(vii) Popular religion and superstitions.

and blood from the animal's ear being placed on its back and its forehead smeared with a red paste (*sandur*) : it is then turned loose as a charitable offering ; another method is for Brahmans to assemble and recite *mantras* and make a fire of *jand* twigs and *ghi* and pour into it some sugar, barley and sesamum (*til*) ; to effect the same object Muhammadans pray at midday with bare heads. To stop hail Muhammadans cut the hailstones with a knife and recite the *Yusuf sura* of the Koran. Hindus also cut the hailstones with a knife and break a small black pot (*kunni*) and turn a *tawa* upside down and throw them outside. To raise a flood in the river the women dress in their best and go to the river. To stop the river flood they take four seers of wheat and after deducting an amount equivalent to the amount of *gur* required to sweeten it, pound up the rest of the wheat, add the *gur*, and make a pottage (*sattu*) ; this is distributed among the boys and one boy has his face blackened and is placed in front of the river and says "*A' darya isse agge ao, to phitti munh.*" Others say "*Ai darya badshah, hamse deg chawalon ka lele aur hamko taklif na do*" : they then cook a cauldron (*deg*) of sweetened rice, throw a little of it into the river and distribute the rest. To remove locusts bury a stone near each boundary and scatter *sarson* all along the boundary. To remove the blight from a *bajra* crop a child is placed on its uncle's (*mamun*) shoulder and a bowl (*katora*) of *chunni* (bits of bread soaked in *ghi*) is placed on the man's head and the child says: "*Mamun utte bhanja chariya, kira juh begani wariya*" (The nephew is on the uncle's shoulder, the worm has gone to another's boundary). Another charm for this purpose is the smoke of a fire of camel's bones. To prevent melons drying or being eaten by worms the smoke of a fire made of blue rags and asses' dung is efficacious ; so is a bag of *hing* (assafœtida) placed in the water channel. *Hing*, I may note, is in my experience an efficacious cure when white ants attack rose trees. To drive white ants from a field the eldest girl when she marries and goes to her father-in-law's house should take some white ants tied up in the corner of her clothes with her. To increase the flow of milk knead up a ball of flour, get a *mantra* recited over it and give it to the cattle. Various charms are used to cure an emaciated child ; one is to take the thread of an old man's shroud and tie it as an amulet (*tawiz*) round the child's neck ; another is to bathe the child in rain water caught from the gutter (*parnala*) or if this is not at hand in water taken from seven different wells ; a third method is to draw a likeness of the child on the wall with cow-dung (*goha*) and as the cow-dung dries the child recovers. When small-pox appears a donkey

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is fed with grain, and buttermilk (*lassi*) is given to the dogs To remove disease from the village a buffalo calf is taken; liquor, *gur* and blood from its ear are mixed, its forehead is marked with red paste (*sandur*), seven kinds of grain, some hemp (*san*) seed, *sajji*, soap, iron and a little gold are tied in a cloth on its back; these things are then taken by the Dakaut as his perquisite. To cure a dog that is supposed to be going mad, Mahtams cut its tail and its ears and set fire to a bundle of *jowar*, which is thrown on the dog which runs away.

(o) Ecclesiastical administration and Christian Missions.

The following account of the Church has kindly been supplied by the Chaplain the Revd. W. Muspratt, M. A., from the records in his charge :—

"The foundation stone of St. Andrew's Church at Ferozepore (commonly called the 'Monumental Church' from having been erected in memory of those who fell throughout the Sutlej Campaign) was laid by the Venerable Thomas Dealtry, Archdeacon of Calcutta, on St. Andrew's day, November 30th, 1847.

"The Church was opened for Divine Service, September 19th, 1852, and was consecrated January 21st, 1857, by the Right Reverend T. Dealtry, Bishop of Madras, then on visitation for the Bishop of Calcutta.

"St. Andrew's Church was destroyed by fire, May 13th, 1857, either by rebels from the Saddar Bazar or by mutinous sepoys. Almost the whole of its contents were burned, except the Books and Communion Plate. Both these were saved by the bravery of the Chaplain, the Revd. R. B. Maltby who several times entered the building for that purpose while it was in flames, at the eminent risk of his own life. On Christmas day 1858, the Church was re-opened for public worship.

"The rebuilding of the Church included the thatched roof and *katcha* floor and no tower: these were subsequently replaced and the church finally completed in 1869 or 1870. It has apparently not been enlarged since. It seats about 550."

It is served by a Chaplain on the Bengal Establishment of Church of England who also visits Bhatinda and Sirsa (where there are churches) and Bahawalnagar. There is also a Roman Catholic Chapel with Chaplain. A Presbyterian Chaplain comes once a month from Lahore and is allowed to hold service in St. Andrew's on any week-day.

The American Presbyterian Mission has a church on Knox Road in charge of an Indian pastor. Work was commenced in 1869 and carried on by Indian Missionaries. In 1881 the late Revd. F. J. Newton, M. D., was posted to Feroze-

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(o) Ecclesiastical administration and Christian Missions.

pore where he remained till his death in 1911. The church was built by the congregation at a cost of some Rs. 5,000. At present the congregation numbers about 120. The salary of the pastor is borne by the congregation with the help of a small grant from the Lahore Presbytery.

The American Presbyterian Mission has a school at Moga which will be dealt with under " Education."

The American Methodist Episcopal Mission has lately started work in Ferozepore with an Indian worker under the superintendence of the Missionary at Lahore.

The following note regarding the Presbyterian Mission may be quoted from the old edition :—

Ferozepore Mission.

The following account of the Ferozepore Mission in 1883 was kindly supplied by the Revd. F. J. Newton, the Missionary in charge :—

" The Mission at Ferozepore is connected with the American Presbyterian Church, and is a branch of the Ludhiana Mission, which is the technical name by which our Mission in the Punjab is known. Ferozepore was occupied by the American Missionaries of Lahore in 1870, and for the ten years following was conducted by native ordained ministers. Since my arrival in the beginning of 1881, one of the main features of the Mission here has been medical work. Patients have been treated during the summer months in a dispensary rented and fitted up for the purpose in the city, as well as in private houses; and during the winter in the villages, either at my own tent, when I am on tour, or in a house loaned for the purpose in a village. Combined with this there has been the usual systematic preaching and teaching. In 1881 I conducted a school for the Mazhbi Sikhs, but was obliged in a few months to abandon it, the people showing no ambition to have their children educated. Of late I have been joined by Dr. C. W. Forman, junior, who has taken charge of the dispensary. With him I still continue to treat patients both here and in their own houses. We find this a decided aid to us in securing us a more ready acceptance with the people than we should otherwise obtain. We have working with us two catechists and a colporteur. Mrs. Newton also frequently visits the *zenanas* of the city, reading the Bible to the women, or teaching them to read. The number of conversions since the Mission was founded has been small. Two or three persons of high and a few of low caste have made a profession of Christianity and have now for a number of years lived consistently as Christians. We must consider the results of our Mission hitherto as only general and preparatory."

(p) Occupations—Table 17.

Some 616,000 persons, or 64 per cent. of the total population, of the district are engaged in or dependent on persons engaged in agriculture for their livelihood. Of the remaining 36 per cent. the great majority are engaged in minor industries such as weaving, pottery and carpentry which supply the needs of the agricultural population.

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(q) Food.

The ordinary food of the peasant consists of scones of coarse flour washed down with water or buttermilk (*lassi*) and sometimes with the addition of some greens (*sag*) usually composed of the young shoots of the gram or sarson plants. Red pepper is also a common condiment. The scenes or *chapattis* are now-a-days usually composed of wheaten flour for the greater part of the year, but maize flour is substituted for about two months in the cold weather and *bajra* is also used. It is only the poorer classes that now use barley and *jowar*. It is only rarely that the ordinary agriculturist tastes meat.

(r) Dress.

The ordinary dress of the better classes irrespective of their religion is composed of a turban, shirt and trousers of cotton cloth and a waistcoat and long coat of more or less European pattern. Among the ordinary peasantry the Jat Sikh usually wears a shirt (*kurta*) and loincloth of coarse country cloth and in cold weather adds a shawl (*khes*) worn like a plaid across the shoulders. Some of the older men wear the short drawers (*kach*) in place of the loin cloth. The Sikh loincloth is rather a kilt coming as a rule but little below the knee. The Muhammadans wear a very similar dress, but their loincloths as a rule come nearer to the heels and are made frequently of checked cloth (*lungi*) or in the case of Arains especially of dark blue cloth. The Bagris wear a loincloth with the ends tucked between the legs.

The dress of the women varies considerably. The ordinary Sikh woman wears trousers which are tight below the knee, of coloured or striped cloth, a long shirt (*kurta*) and a head wrap (*dopatta*) for which sometimes a handsomely embroidered shawl (*phulkari*) is substituted. When travelling a petticoat (*ghagra*) is sometimes put on over the trousers, while some old women wear this in place of the trousers. The Muhammadan women wear much the same costume except that their trousers are somewhat more baggy and many of the women in the riverain wear dark blue skirts with a red pattern on them. The typical Bagri woman's costume is very different; it is composed of three items, whence a suit of woman's clothes is called *tiyal*. The most striking feature is the petticoat (*ghagra*) which is a full accordion pleated skirt falling about half way down the calf of the leg and made generally of some bright coloured cloth. Above this the waist is bare and there is a small close-fitting bodice over the breasts (*angi*); unmarried girls and the Bishnoi women, however, cover the waist. On the head a wrap (*orhna*) is worn.

All classes wear shoes the quality varying according to the position of the owner.

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(r) Dress—Jewellery.

The men as a rule do not wear jewellery, but the Bagri and Bishnoi men generally wear a gold or silver anklet on the left leg and a bracelet on the right wrist and frequently also peculiar chain earrings which loop up over the ear.

The following is a list of the jewellery worn by women :—

Name of ornament.	Worn by	Description.	Metal value.
		Ornaments for the head.	
Chaunk ...	Hindu, Jat, and Musalman women.	A cup-shaped hollow ornament worn on the top of the head. Sometimes it has chains attached to it with small bells hanging from them.	Gold, Rs. 50 to Rs. 60; silver, Rs. 2 to Rs. 3.
Chand ...	Hindu, Jat and Musalman married women.	A flat semi-circular ornament attached to the chaunk by chains, worn on the side of the head.	Gold, Rs. 100 to Rs. 125; silver, Rs. 8 to Rs. 10.
Phul or phulian .	Hindu, Jat and Musalman unmarried girls.	Small chaunks worn on each side of the big chaunk.	Gold. Rs. 20 to Rs. 25, silver Re. 1.
Chabba ...	Jat Sikh boys and girls.	A small ornament with a silk fringe, worn on the forehead.	Gold, Rs. 12 to Rs 15
Dhaga, or Bandi or Shangli or Dawni or Khingaroo.	Hindu, Arora, Khatri and Muhammadan women.	An ornament made of several fine chains from which a pendant hangs on to the forehead	Gold, Rs. 50 to Rs. 100; silver, Rs. 5 to Rs. 7.
Takhtian ..	Ditto	An ornament made of several plates from which a pendant hangs on to the forehead.	Gold, Rs. 50 to Rs. 100; silver Rs. 4 to Rs. 5.
Bhagiari ...	Hindu and Muhammadan Jats.	A lucky chain composed of several small chains put together by precious stones.	Gold, Rs. 100 to Rs. 200; silver, Rs. 2 to Rs. 3.
Boria or Bore ...	Bagri, Bishnois and Kumhar women.	A chaunk of semi-circular shape, hollow inside with engraving on the outer side.	Gold, Rs. 25 to Rs. 50.
Saggi ...	Sikh Jat, Hindu and Muhammadan women.	A chaunk ending into a point at the top, capped by a precious stone.	Gold, Rs. 25 to Rs. 30.
		Ornaments worn on the forehead.	
Tikka ...	Hindu, Sikh and Muhammadan women.	A flat moon-shaped ornament studded with precious stones, girded with a chain from which ornaments of the shape of fish hang. This ornament is worn in the middle of the forehead.	Gold, Rs. 25 to Rs 30.
Kandi ...	Sikh Jat children	A small ornament of the shape of a shell.	Gold, Rs. 4 to Rs. 6.

Name of ornament.	Worn by	Description.	Metal value.
		Ornaments used on the ear.	
Boonde ..	Unmarried Hindu and Muhammadan girls.	Ear-drops ...	Gold, Rs. 18 to Rs. 20; silver, Re. 1 to Re. 1-8-0.
Bala or Wala ...	All women ...	A plain circular earring on the lobe of the ear.	Gold, Rs. 80 to Rs. 100; silver, Rs. 6 to Rs. 8.
Dandian or Murkian or Balian.	Ditto ...	Ornamental earring worn all round the ear.	Gold, Rs. 50 to Rs. 60; silver, Rs. 2 to Rs. 3.
Jhumkas ...	Ditto ...	A bellshaped earring worn on the lobe of the ear.	Gold, Rs. 25 to Rs. 50; silver, Rs. 2.
Tasbian or Nasbian	Muhammadan women	A small earring like the dandian worn all round the ear.	Gold, Rs 20 to Rs. 25; silver, annas 8 to Re. 1.
Pattar	Ditto	Earrings like dandian ornamented with a fringe of gold or silver leaves	Gold, Rs. 60 to Rs. 100; silver Rs. 2 to Rs. 3.
Bajli ...	Muhammadan and Bagri women.	A hollow stud in length according to the width of the ear, worn in place of the jhumka. The Bagris close up one of the sides of the stud while the Muhammadans have both sides open	Gold, Rs. 12 to Rs. 20; silver, annas 4 to annas 8.
		Ornaments worn on the nose.	
Nath ...	All married women but not widows.	A large circular nosering with pearls or other stones worn on the left nostril.	Gold, Rs. 25 to Rs 50.
Machhli ..	Hindu and Jat Sikh women.	A small pendant in the shape of a fish, swung like a pendulum from the nath.	Gold, Rs. 12 to Rs. 20.
Tili .	Ditto	A small pin used when the nath is not being worn to keep the holes open.	Gold, Re 1.
Long ...	All women .	A clove-shaped pin worn on the right nostril.	Gold. Rs. [illegible] to Rs. 12.
Bolak ...	All women except Bagris and Bishnois.	A nosering like a small nath with a pendant hanging over the upper lip from between the two nostrils.	Gold. Rs. 2 to Rs. 4.

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(r) Dress—

Jewellery.

Name of ornament.	Worn by	Description.	Metal value.
		Ornaments worn on the neck.	
Hamel or Taga ...	All women	A necklace made of rupees or gold mohrs strung together on a silk thread.	Gold, Rs. 80 to Rs. 100; silver, Rs. 20 to Rs. 25.
Togar ...	Kumhars, Bagri Jats and Bishnois	A plate of gold nailed to a tube, four fingers long, under which there are hooks from which hang chains to which small pieces of gold are attached It is fastened round the neck by a silk thread passing through the tube	Gold, Rs. 200 to Rs. 300.
Has ...	All women ...	A thick solid silver circle worn round the neck.	Silver, Rs. 20 to Rs. 25.
Teonta ...	Bagris	A tube, about 6 fingers in length, with three hexagonal beads at the ends and in the middle. Through the tube runs a thread with glass beads at both ends. The shape is that of a mala which is a necklace with a pendant	Gold, Rs. 12 to Rs. 20
Kantha or Mala or Dolara.	All women ..	A necklace of beads with a pendant.	Gold, Rs. 100 to Rs. 150
Kandi .	Ditto .	A necklace of drum-shaped ornaments.	Gold, Rs. 100 to Rs. 125.
Takhtian or Chaunkan	Arora and Muhammadan women	A locket with a hollow place for placing verses of Koran.	Gold, Rs. 40 to Rs 50; silver, Rs 5.
Tawiz .	Muhammadan women	A flat locket, the same shape as takhtian	Silver, Re. 1 to Rs. 2
Mohran or Hamel	Arora, Muhammadan and Jat Sikh women.	A necklace made of gold mohrs just large enough to go round the neck.	Gold, Rs. 200 to Rs. 250.
Channan Har .	Muhammadan and Arora women	A necklace made of several chains joined together.	Gold, Rs. 500 to Rs. 600; silver Rs. 30 to Rs. 40
Champa Kali ...	Khatri, Arora and some Muhammadan women.	A necklace made in imitation of the champa flower.	Gold, Rs. 101 to Rs. 125
Ganni ...	Jat Sikh women ...	A necklace of gold and coral beads strung together.	Gold, Rs. 100 to Rs. 125; coral, Re. 1 to Rs. 2.

Name of ornament.	Worn by	Description.	Metal value.
		Ornaments worn on the arms and hands.	
Tadan ...	All women ...	A thick armlet worn just below the elbow.	Gold, Rs. 300 to Rs. 400; silver Rs. 8 to Rs. 10.
Bazuband ...	Hindu and Muhammadan women.	A thick armlet worn above the elbow.	Gold, Rs. 250 to Rs. 300; silver, Rs. 10 to Rs. 12.
Bhawata ...	Ditto	A small thick armlet worn above the elbow.	Gold, Rs. 40: silver, Rs. 2.
Tadiya ...	Bagri women	A round hollow armlet ..	Silver, Rs. 8 to Rs 10
Kangan ...	Muhammadan and Arora women	A plain bracelet ...	Gold, Rs. 300 to Rs. 400; silver, Rs. 12 to Rs. 15.
Gokhru ...	All women ...	A bracelet of a diamond cut pattern.	Gold, Rs. 400 to Rs. 500; silver, Rs. 15 to Rs. 20.
Band ...	Hindu and Muhammadan women.	A broad flat bracelet worn next to the gokhru.	Gold, Rs. 300 to Rs. 400; silver, Rs 12 to Rs. 15.
Chura or Churi ...	Ditto	Small bracelet	Gold, Rs. 1,000 to Rs. 2,000; silver, Rs. 50 to Rs. 100.
Pariband or Chan Kangan.	Ditto	A bracelet with small bells attached to it.	Gold, Rs. 200 to Rs 300; silver, Rs. 10 to Rs. 12.
Ponchian ...	All women .	A wristlet of bands ..	Gold, Rs. 100 to Rs. 125; silver, Rs. 10 to Rs. 12
Karai ...	All women and children.	The same as churis ..	Gold, Rs. 100 to Rs. 200; silver, Rs. 4 to Rs 5.
Chap or Mundrian or Anguthis.	All men and women...	Rings with or without stones...	Gold, Rs. 12 to Rs. 15; silver, annas 4 to annas 8.
Challa ...	Ditto ...	A plain ring without any stone	Ditto.
Arsi ..	All married women ...	A thumb ring with a mirror in it.	Gold, Rs. 50 to Rs. 75; silver, Rs. 2 to Rs. 3.

Name of ornament.	Worn by	Description.	Metal value.
Ornaments worn on the waist.			
Tagri or Teragri ...	Bagri, Bishnois, Kumhar and Mahajan women.	A chain worn round the waist	Silver, Rs. 40 to Rs. 50.
Ornaments worn on the feet and ankles.			
Baukan ...	All women and girls except Bagris.	A solid silver anklet ...	Silver, Rs. 16 to Rs. 20.
Torian or Panjali or Toriya or Santh.	All women and girls	An anklet composed of several chains with bells attached.	Silver, Rs. 30 to Rs. 40.
Jhanjran or Karian or Sakundri.	All women ...	Hollow anklet with small pieces of metal like stones which make a tinkling noise.	Silver, Rs. 8 to Rs. 10.
Paunte ...	Children only ...	Small anklets with little bells	Silver, Rs. 4 to Rs. 8.
Karra ...	Bagri, Bishnois, Kumhar and Jat women and men.	A solid anklet with the ends not meeting.	Silver, Rs. 15.
Chal Karra ...	Bagri men and women.	A plain round anklet ...	Silver, Rs. 25.
Anwalia ...	Bagris ...	The same as chal karra except that it has a hook facing downwards and is hollow inside and the ends are engraven.	Silver, Rs. 8 to Rs. 10.
Newria ...	Do. ...	A round hollow anklet containing small bits of metal which make a tinkling noise.	Silver, Rs. 7 to Rs. 9.
Patli ..	Do. ...	An anklet closed with hooks at each ends.	Silver, Rs. 16 to Rs. 20.
Anguthia ...	All women ...	Toerings (plain) ...	Silver, Rs. 2 to Rs. 3
Challas ...	Ditto ...	Toerings with small bells of silver.	Silver, Rs. 3 to Rs. 4.

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(e) Dwellings

In the towns of Ferozepore and Fazilka the houses of the trading classes are generally of burnt brick, two or three storeys high, and often ornamented with gaudy frescoes of historical or mythical scenes and personages. In these towns the well-built houses are numerous enough to form regular streets. In the smaller towns, however, houses and shops of brick are less general. The greater number of the buildings are of unburnt bricks and of one storey only. In the villages a brick house is an uncommon object, and is considered a sign of great wealth. The common dwellings are built of rough lumps of dry mud joined together and plastered over with wet mud The roofs are of mud laid over beams and joists of roughly hewn timber. In the upland parts of the district, where the people are mostly Sikh Jats, the houses, though rough, are very commodious. The walls are 14 or more feet high, and there are sometimes small upper chambers on the roof. The house is entered by a gateway generally large enough to admit a loaded cart. This leads into a large apartment, which serves as a cart-lodge, tool-house, and stable, and also as a lodging for such guests as are not sufficiently intimate to be taken into the interior of the house. This lodge is called the *deorhi.* Its length is equal to the full width of the house, and its depth about 12 feet. It is difficult to get timber for a wide span, so that the buildings of the villagers are generally long and narrow. If additional width is required brick pillars are introduced to support the roof in the middle. The gateway is often built of brick and covered with stucco and frescoes even when the rest of the house is of mud. Mud dwellings are, in fact, the coolest, in the hot weather, and the mud stands so well in the dry climate of the uplands that nothing better is needed except for show. The Gil Jats of the Wadan section have a prejudice against *pakka* houses. On the further side of the *deorhi,* but not exactly opposite the outer gateway, is a smaller door. This leads into an open courtyard called *valgan,* round which are huts and cattle stalls. There will be a large hut of one or two rooms, a cattle standing, and a cooking-place for each married member of the family. The huts sometimes have a verandah in front of them. They are not generally very large inside, and are cumbered with all sorts of household stuff. Being, moreover, lighted only from the doorway, they are not very inviting except as a refuge from bad weather, and the people prefer to do most of their work when they can in the open yard. Even the cooking, except during rain, is usually carried on in a partly enclosed and sheltered corner of the yard called a *sabat.* In the yard, and also inside the huts, are large barrel-shaped

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receptacles for grain, called *bharolas*, made of tenacious mud dried on in layers. The huts contain bins and cupboards of the same material, called *bukhari* and *gehi*, in which are stored clothing, vessels, and every sort of stuff. The cattle fodder is heaped on the roof or stowed in chambers in the huts. When there is not sufficient room inside the village the remainder is stored in enclosures *(waras)* outside, or stacked in the fields. At night, in the cold weather, as many of the cattle as possible are housed in the huts or *deorhi*. The furniture consists of light bedsteads *(manji)* which serve as seats, and also for many of the purposes of a table when wanted, a few stools made of reed, a spinning-wheel for each woman and girl in the family, and the cooking and dairy utensils. The cooking vessels are of brass in a Hindu's house, and of tinned copper in a Musalman's. There is hardly any other visible difference between the dwellings of people of the two religions.

In the Muhammadan villages in the lowlands near the river the houses have generally no *deorhi*; the courtyard is enclosed only by a low wall, so that the inhabitants of one courtyard can see into the next one. The houses are much lower and smaller than in the uplands. The cattle are taken less care of, and are often kept in enclosures outside the village instead of being brought into the houses.

Within the belt of land that is subject to inundation from the river the villages are of a very poor and comfortless type. The mud walls are often replaced by wattle work of reeds, and the roofs are of thatch. Both men and cattle are insufficiently protected from the weather.

(f) Deaths and burial customs— (i) Sikh Jats.

Among the Sikhs if the deceased had not attained the age of 50, the corpse is washed and shrouded by near relations and then taken to the burning ground on a bier (*takhta*) or on a platform of wood laid on the bier (*sirhi*). Clothes are laid on the corpse and it is fanned with a whisk (*chauri*) made of red cloth (*daryai*) and rags. Then the Brahman sprinkles around lumps (*pand*) of ground barley. On the way to the burning ground a halt (*adhmarg*) is made. Water is sprinkled seven times after circumambulating the corpse and finally the jug is broken on the side of the corpse's head. The corpse is then taken to the pyre (*chika*). The son fires the pyre and the bystanders throw sticks on it. The mourners remain by the pyre till the skull cracks of itself or is cracked by the son with a pole; the cracking of the skull is called *kirpal kiriya*. Then the mourners return home breaking a

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(f) Deaths and burial customs—
(i) Sikh Jats.

bough on the way. On reaching home they bathe. The relatives are fed for two days and on the third day the bones (*phul*) are collected and despatched to the Ganges in charge of a Brahman or near relative. The bearers of the bier (*kahni*) are fed and the reading of the Granth is commenced; if the family is well-off the reading takes place in the house, otherwise in the *dharmsala*. On the 13th day the reading ends and offerings are made to the Granth. Next day the ceremony of *bhogwala kiriya* takes place. The Acharaj receives clothes, grain, pots and a bed. On the 17th day the funeral ceremonies end and the family priest (*gharwala parohit*) is given clothes and pots; the *pagri* is placed on the head of the son or in his absence on the head of the brother or other near relative of the deceased. The *pagri* and one rupee in cash are sent by the son's parents-in-law. On the *bhogwala* day the brotherhood assembles and does reverence to the Granth (*matha thekna*) and make cash offerings (*charawa*) which are taken by the Granthi.

If the deceased was over 50 years of age or had grandchildren the ceremonies are more elaborate. The bier is decorated and singers of hymns (*shabad parhnewalla ragi*) are summoned. *Chauhara, patasa, paisa,* etc., are placed on the corpse and it is accompanied to the burning ground by conches (*sankh*) and gongs (*ghariyal*). The females of the family do obeisance to the corpse in the house and present *nazars* of from one pice to one rupee which become the perquisite of the *Nai*. After the *kirpal kiriya karam* something is given to the *lagis*, even to those of neighbouring villages who assemble. After bathing on their return from the burning ground, *karah parshad* is distributed to the whole party. The *ragis* are given Re. 1¼ and the family *mirasis* are given some of the deceased's clothes. A cloth is also sent with the *phul* for presentation to the priest at the Ganges. The relatives who come to mourn (*matum pursi*) are given an extra good dinner.

Members of the Singh Sabha omit the above ceremonies and only read the Granth. Some of them collect the *phul* and throw it into the tank at Amritsar. Others do not collect it.

Among the Sikh Jats when the bier is placed on the ground half way to the burning-place, the wife or near female relatives of the deceased bow down to the corpse by touching the ground with their foreheads (*matha thek kar*), and place on the ground some silver or copper coins which are the perquisite of the *Nai*. For three days after the death the men of the family sleep on the ground with the chief mourner in the village guest-house.

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(t) Deaths and burial customs—
(ii) Bagri Kumhars.

Among the Kumhars when a man is about to die, some *dab* grass is spread on the ground, and he is lifted off his bed and placed on it, as it is considered unlucky to die on a bed. When the bier is being carried to the burning-place, four balls (*pind*) of *bajra* flour with a copper coin in each are taken with it, one of which is left outside the village gate, one at the half-way place (*bichhla basa*), and the other two are burnt with the corpse. At the half-way place water is poured on the ground by a man walking towards the corpse, and when he gets near the corpse he breaks the jar. On the way back from the funeral a green bough is torn off some tree, and each man steps on it. For eleven days after the death the son of the deceased goes every morning to the place where the body was burnt, and places on a three-legged stand an earthen vessel full of milk and water, which drops out through a hole made in the bottom of the vessel.

(iii) Muhammadans.

When the deceased is under 50 years of age the usual ceremonies are as follows among Muhammadans. Four or five men, one of whom must be the deceased's potter (*sepi kumhar*), are sent to dig the grave. The *kazi* or *mullah* comes and bathes and shrouds the corpse. If a man a red shawl (*khes*) is spread on a clean bed and the corpse is placed thereon and covered with another cloth or *khes*. If it is a woman, a *khes* is not used but a red cloth (*salu*). The *kazi* receives the *khes* or *salu* as his perquisite. The bier is then carried out, but is halted at some open place before reaching the grave. Then the *kazi* with the mourners standing behind him recites the *asqat* prayers. The attendant *darveshes* receive a fee of one to five rupees each to read the *Koran* for the repose of the deceased's soul (*hadiya Koran sharif*), and recite the necessary prayers (*janaza*). The bier is then taken to the grave where the corpse is buried in its shroud (*kafan*). The *kazi* reads the *khalam* and after the grave has been filled the people pray and alms are distributed to the poor. The party return home and pray in the house. A cloth (*burha*) or blanket is spread on the floor and the company sits thereon. The son's father-in-law or near relation feeds them the first night (*kaura watta*) which is just the ordinary daily menu. On the third day the *kul* ceremony follows. The ceremony is as follows: a heap of grain supposed to contain a 'lakh' of grains of gram is weighed out, each party takes a handful and reciting the *kalama* for each grain throws it grain by grain on the *burha*. They throw an anna or 4 seers of grain on the *burha* and this is divided equally between the Nai and the Machi. On the seventh day the poor are fed: this is called *sata*. The *kazi* or *mullah* who

(i) Deaths and burial customs— (iii) Muhammadans.

washed the corpse is given the deceased's shoes and clothes which have been cleaned. The *Koran* is brought and given to the attendant *darveshes* to read. Up to the 21st day the friends and relations come for *matam pursi*. On the 21st day the poor are fed. On every Thursday for 40 days alms are distributed. For 40 days the *saf matum* or *burha* remains spread. On the fortieth day new clothes and shoes are given to the washers of the corpse and the *Koran* is again read according to the family's means. For 40 days the *kamins* are fed twice a day; this is known as *chiliya*. During this period of mourning the relatives of the deceased do not sleep on beds but on the ground. If the deceased have left a widow she does not wash or change her clothes for 40 days after the death. At the end of a year the washers of the corpse and the poor are fed and clothes distributed according to the family's means; these are called *warhinha*. Alms are given for reading the *Koran*.

If the deceased be over 50, the meals given are of better quality. The father-in-law gives the son a *pagri* and some cash, and the relations and friends who come to pray make presents of cash (*bhaji*): they are fed.

If the deceased be a woman, the corpse is washed by the *kazi's* wife or some *kamin* woman.

(iv) Bagris.

Among the Bagri Jats, when a small child under seven years' old dies, no particular ceremonies are performed. The body is taken outside the village and buried, not burnt; and the period of mourning lasts for only a few days When an adult dies the relatives are called together, and the son or brother of the deceased washes the body and wraps it in the dead-clothes (*kafn*) consisting of loin-cloth, turban and shirt. The bier consists of two long sticks and three short ones fastened like a ladder, and covered with a white cloth; on this the body is placed and a coloured wrap (*khes*) thrown over it. The brotherhood throws clothes on deceased which become the *Dhanak's* perquisite. The bier is than carried out by the relatives and followed by the weeping women to the door of the house, while the men repeat the name of God (*Parmeshar* or *Ram Ram sat hai*—"God is true"). At first the body is carried head foremost, but when the procession gets outside the village, the bier is placed on the ground and the son of the deceased or other near agnate who acts as chief mourner (*karam karne wala*) puts four balls (*pind*) of barley-flour on the ground round it, and sprinkles round it water from an earthen jar which he then breaks. Then

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the bier is again raised and carried, this time feet foremost, to the burning place, or sometimes the bearers simply change places without turning the corpse round. Arrived at the burning place they put the corpse on the pyre (*chita*), and anoint the breast and head with clarified butter. The son then applies a light (*lampa*) to the pyre and they wait until the corpse is nearly consumed, when the son knocks a hole in the skull (*kapal*). When the fire has burned down, the funeral-party return to the village after bathing in the pond; and the barber (*nai*) awaits them outside the village gate (*phalsa*) with a vessel of water with which he sprinkles each man. The dead-clothes are burned with the corpse, but the clothes on the bier above and below the corpse are given to the sweeper (*chuhra*) and musician (*mirasi*). If family is well off a feast is given on 3rd day. For eleven days after the death all the relatives, male and female, of the deceased sleep on the ground; on the third day after the funeral, the bearers of the bier with the son of the deceased and a Brahman go to gather the relics (*phul chungna*), *i.e.*, the teeth and the nails of the hands and feet, which are placed in a small earthen urn (*kulhariya*), and either sent at once to the Ganges or buried for the time until an opportunity of sending them occurs. They are then thrown into the river after some further ceremony has been performed, and some fees paid to the Brahmans. If the family is rich they have the full funeral obsequies (*kirya karm*) on 10th day performed by the Brahmans, but ordinarily it is thought sufficient on the eleventh day (*ika-dasha*) to give the old clothes of the deceased to the Acharaj Brahman with some grain, a bed, a vessel, and some sugar. On the twelfth or thirteenth day, if the deceased was a married man, eleven jars are filled with water (only one for a bachelor) and covered with clean cloth fastened on with raw thread; Brahmans are fed and given presents (*dakshina*). On the twelfth day a feast is given of *karah*, rice, sugar and *ghi*, especially in case of an old man. The *Puranas* are read every day till the *kiriya*. If the deceased was a young man, the women of the family meet for three days, and mourn together, covering their faces and beating their breasts. If the relations of the wife of the deceased come to join in the mourning, they supply their own food, and do not, like the other mourners, partake of food supplied by the deceased's family. Only the near relatives mourn for an old man. Every month for a year a jar is filled with water, and given to a Brahman who is formally feasted (*rasoi jamai jati hai*); and in the next *kanagat* (the first fifteen days of *Asauj*) a Brahman is feasted on the day corresponding to the day of the month (*tith*) on which the deceased died.

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(t) Deaths and burial customs—
(v) Bishnois.

The Bishnois bury their dead near the tank instead of burning them. A woman's corpse is dressed in woollen cloths for the grave. The grave is dug by Bishnois themselves, and the corpse is carried out on the heads of the bearers, not on a bier. After the earth has been filled in over the corpse the handle of the spade is washed and grain is scattered over the grave for the birds. Three days after the death a funeral feast (*kaj barah*) is given to the neighbours. The priest reads *mantras* over water and gives it to all to drink. Sometimes this is followed by a greater feast to which all the brotherhood are invited; such a feast lasts for three days and often costs a large sum of money, but sometimes the guests give subscriptions (*neota*) towards the expense.

(vi) Bawariya and others.

Among the Bawariyas the cloth spread over the bier of a man is white, and over a woman's bier red. Among the Nats the bier is made of a screen of twigs covered with straw, and the body is burnt in the clothes it wore when alive; and the head of the corpse is shaved when it is laid out. Among the Aroras a young child is not burnt, but thrown into the river or buried in a sitting position. When a man is about to die a lighted lamp is placed near his head, and he salutes it with joined hands before he dies. This lamp is kept burning for ten days and then put in a fresh earthen jar and set aswimming on the river or pond, or sometimes it is thrown into the burning pyre.

(u) Games and amusements.

Perhaps the most popular amusement and one to see which large crowds collect are the wrestling matches (*kushti*) which are a feature of all fairs. The announcement that some famous wrestler (*pahlwan*) has been engaged suffices to draw a large crowd. The most popular game among adults is *saunchi*. This is a kind of tag played by two men; the object of one being to strike the other on the chest with the open hand without being caught. The tug-of-war is also a popular sport at fairs. Among boys a popular game is a sort of hockey played with sticks and a ball made of rags or string; this is called *khudo khundi*. Another is *kaudi baddi* in which the object of one side is to reach a line drawn between the two sides calling the while *kaudi kaudi* without losing their breath. Tip-cat (*gulli danda*) is another amusement for boys. Hide and seek is known as *luk machai*. Top spinning is *lattu chalana*. *Gharmas ghori* is a sort of leap frog: four or more boys form a line bending and grasping each other by the waist; the other side runs up and the object is for the leader to leap over the hindermost of the opponents on to the back of the leader; if he does not reach so far his followers have nowhere to land and falling on the ground are considered to be

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beaten and then take their places; it is also called *shakar bhinni.* Another game is *chicho chich gandholian;* two parties of boys mark lines on the ground and then cross over and proceed to obliterate the other party's lines; when one party has finished; they go together and look to see which party has the largest of lines unobliterated and that side wins. *Karkana lakkar* is played round a *jand* or siris tree; one boy throws a stick as far as he can under his right leg; the catcher runs after it and the other boys scramble up the tree; the boy brings the stick to the foot of the tree and marks a circle round it; the others jump down and try to kiss the stick; the catcher tries to touch some one on the right leg before kissing the stick; if any one is caught he takes the catcher's place.

Among girls and women the following games are played. Girls play with dolls (*guddian patole*), *guddi* being the doll, while its clothes are called *patola*. *Gidha* is a kind of dance; a circle being formed one woman stands in the middle and leads the song and dance while the others keep time by clapping and stamping on the ground. *Khuddu khelna* is a ball game, the object being to bounce the ball the greatest number of times without missing it. In *thikrian* (literally potsherds) the player takes a number of bits of pottery or brick and throwing upward tries to catch them on the back of the hand; the girl who succeeds in catching the largest number wins.

Gambling is also a very common form of amusement. The most common form is that played with sixteen cowries, whence the name *soli*. One man throws the cowries and the other players stake on the four combinations in which the cowries fall with the slit upwards; these combinations are *nakki* when 1, 5, 9, 13 cowries fall upside down, *dua* when 2, 6, 10, or 14; *tia* when 3, 7, 11, or 15 and *pur* 4, 8, 12, or 16. If all fall rightside up nothing counts. The thrower pays the stakes of the winner, who in turn becomes thrower. Various other games are played, but usually only in the towns; such are chess (*shatranj*) and *pachisi* and also card games. Dice are also sometimes used for gambling.

Religious gatherings.

The only great annual fair held in the district is that at Muktsar, in connection with which a horse and cattle show is held. The Muktsar fair is held in the middle of January, on the *Makar Sankrant*,—when the sun enters the sign of Capricorn,—and is one of the great Sikh festivals. It lasts three days. On the first day the worshippers bathe in the sacred tank

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(e) Games and amusements—Religious gatherings.

beginning about 2 A. M. and continuing till noon. On the second day the people go in procession (*mohalla*) to the three holy mounds which lie to the north-west of the town, *viz.*, the *Rikab Sahib*, *Tibbi Sahib* and *Mukwanjana Sahib*. The *Rikab Sahib*, which is a mound formed of handfuls of earth taken from the tank by the faithful and thrown there, commemorates the spot where the Guru's stirrup broke; the procession charges up the slope; the *Tibbi Sahib*, which is crowned with a *gurdwara*, is the mound where the warlike Guru Gobind Singh stood and fired his arrows against the Imperial forces; the pilgrims do reverence at the *gurdwara* and the leaders receive prizes, *shabads* are recited and *karah pershad* is distributed and *charawa* offerings are made. They then proceed to the *Mukwanjana Sahib* where the Guru is said to have cleaned his teeth with a tooth-stick (*datan*) and worship there and then return; this mound has been built up in the same way as the *Rikab Sahib*. On their return they visit the *Tambu Sahib*, where the Guru's tent was pitched before the fight, the *Shahid Ganj* which is the *samadh* of the forty slain martyrs, and the *Darbar Sahib* where the Guru held his court after the cremation of the slain. The different *gurdwaras* contain some old weapons, but nothing particularly associated with the Guru. The festival is in commemoration of a battle fought in 1705-06 by Guru Govind Singh, the tenth Sikh Guru, against the pursuing Imperial forces which overtook him at Muktsar, and cut his followers to pieces. The Guru himself escaped, and had the bodies of his followers burned with the usual rites. He declared that they had all obtained *mukti*,—the final emancipation of their souls from the ills of transmigration, that peaceful state which is the goal of the pious Hindu and Sikh alike,—and promised the same blessing to all his followers who should thereafter, on the anniversary of that day, bathe in the Holy Pool, which had been filled by rain from heaven in answer to his prayer for water. On this spot a fine tank was afterwards dug by Ranjit Singh, and called *Muktisaras* (the pool of salvation), which was afterwards contracted into Muktsar, from which the town subsequently built about the tank derives its name. The original name of the tank was Katrana. The tank, commenced by Ranjit Singh, was continued by the Maharaja of Patiala, and was completed by the British Government. It is bricked all round. Near the temple (*Darbar Sahib*), which is on the western side, the steps of the tank are adorned by some fine *pipal* trees. The tank is now usually filled with canal water four times a year, and is 606 feet long by 601 broad. The annual attendance at the fair may be estimated at about 50,000 souls.

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(v) Games and amusements—

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A large cattle and horse fair is held in connection with this festival.

Another yearly fair, of much smaller dimensions, is held at *Damdama*, in Patiala State, where Guru Govind halted in his flight from Bhatinda before the battle of Muktsar. This is a *visakhi* fair. *Damdama* means a bastion or platform. Several such places used as places of refuge during the Muhammadan persecutions are venerated by the Sikhs.

There is a fair also held in March at Nathana in honour of a Hindu saint named Kalu, reputed founder of the village, who is said to have excavated a large pond with one scoop of his hand, and deposited the earth taken out in a heap close by, where it forms an object of popular veneration. On the second day of the fair, those who attend it go over to bathe in the sacred pond at Ganga, one mile off. As many as 20,000 people gather to the fair annually.

The following account of the fair at Haripura is taken from Mr. Wilson's Sirsa Final Settlement Report :—

" The only place of any note in this district itself to which people go on pilgrimage is *bara tirath* or Haripura, west of Abohar, which has only lately acquired sanctity, and some account of the origin of the pilgrimage to that place may be interesting as showing how such fame arises. Haripura was a Bishnoi village, some ten miles west of Abohar in the prairie, and Charan Das, an ordinary Udasi Sadh, lived on the bank of the village pond. In 1876 it is said that a *mirasi* woman had died, and her people had gathered to the funeral feast. That they might not defile the water of the tank, the Bishnoi villagers dug a hole some little distance off to pour water into for the use of *mirasis*, and came upon an iron box some three feet below the surface. This was opened by the *Sadh* and inside it were found three rusty arrow-heads, a sword-blade, a quoit (*chakkar*), two seals (*chhapa*), a trident (*tirsul*), a stone image of the Lion-man incarnation of Vishnu, two foot marks (*charanpad*) of Nanak and Debi, three written orders (*hukamnama*) and a document in book-form (*pothi*) consisting of 24 leaves. These were the relics shown me by the *Sadh*, but it seems they were not all there at first, and Mr. Wakefield, Deputy Commissioner, had some of the original relics taken away and deposited in the *gurdwara* at Sirsa, but duplicates of them miraculously appeared at the place where they were found. They were said in the documents to have been buried there in 1699 A. D. to mark the place where Guru Gobind

(u) Games and amusements—

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Singh had rested on his flight into the Bagar country. The *Sadh* noised his discovery abroad, and on the authority of the written orders he had found he established the fame of the tank as a place of pilgrimage, and called it *bara tirath*. Many of the people of the neighbourhood considered the whole thing an imposture, but notwithstanding the discouragement given by the district authorities, it has become usual to go on pilgrimage there twice a year in March and November, and a small fair has sprung up, which is attended by numbers of the country-people and by shopkeepers who establish booths to supply their wants. Many go simply out of curiosity, while the pilgrims proper make a point of bathing before day-break in the tank, of helping to deepen it, and of making an offering at the small shrine which has been erected for his relics by the *Sadh*, who as shrine-attendant (*pujari*) appropriates the offerings and thus makes a good thing out of his find. The fair has become a meeting place for the Kuka Sikhs, and the attendance was estimated in March 1882 as nearly 7,000 and in November 1882 nearly 9,000, including 52 Kukas each time. It is as yet a very unimportant fair, and may soon be neglected altogether; and no doubt many similar attempts to establish places of pilgrimage have proved abortive, but it is probable that the well-established shrines gradually acquired their present fame from similar small beginnings, perhaps aided by some judicious imposture."

There are other local fairs of inferior interest held at Mari, Dharmkot and other places throughout the district, which are not deserving of more particular mention.

(v) Names.

The names of villages are an interesting study and often contain interesting traces of past history and conditions. Many of the villages are of comparatively recent date, especially in the Fazilka Tahsil, and the origin of the names is known with certainty. In other cases the origin of the name is clearly recognisable on the face of it, but in some cases the origin is entirely lost or there is merely some traditional derivation which may or may not be the true one. Perhaps the most common type of name is that where the village has been named after its founder. Sometimes the village was simply called by his name as Hasta, Alam Shah, Moga, Sema; sometimes his tribe was added as well, *e. g.*, Khosa Pandu, Mahomed Khan Niyazi. Sometimes a word or affix was added, *e. g.*, *ka. ke, wil*, *wali*, *ana*, *wana*, meaning simply "of" or "belonging to" or *pur*, *nagar*, *abad*, *basti*, *khera*, meaning "town" or "dwelling place" or *garh*, *kot*, *burj*, meaning "fort" or *sar* or *dhab* meaning "pond"; *patti* and *chak* generally

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refer to an area smaller than the usual and frequently denote that the place in question was carved out of an older village; *dona* denotes an island in the river; *jhok* or *bahak* is a grazing place; *bara* or *wara* is a cattle pen; *gatti* is a piece of land transferred from one side of the river to the other; *talwandi* perhaps means share.

Frequently the name is simply that of the tribe or *gôt* of the founders. *e. g.*, Lohara, Sikhwala, Ball, Mattar, Wandar, Mangat, Wiring, Aulakh and many others. Sometimes the name of the founder is combined with that of his tribe, *e. g.*, Khosa Pando, Burhan Bhatti, Sheikh Shama. Occasionally the name enshrines the memory of the original inhabitants of the village as in the case of Jhabelwali which is a relic of the days when the Sutlej flowed under the Danda and the village was inhabited by Jhabel boatmen. In a number of cases the name of the village is that of the parent village from which the colonists came, *e. g.*, Walur in Ferozepore, from Bhalur in Moga, Dod from a village in Faridkot, Mohalam from one in Lahore and Wirpal from one in Amritsar. Often a village got its name from some conspicuous natural landmark, *e. g.*, Ratta Tibba (red hill), Kala Tibba (black hill), Kallar Khera (barren), Roranwala (stony), Kabrwala (from an old tomb), Awa and Panjawa (old brick-kilns), Masitan (mosque), Killi, Kotla, Burjan, Doburji, Dhulkot (from forts), Khai (an entrenchment), Matwani (a dome (*mat*)), Alliana (shrines of Aulia), Atari (the double storeyed building). Similarly, Khuyyan and the various Khui Kheras were so named from wells, Pachkosi and Satkosi because distant 5 and 7 *kos*, respectively, from Abohar.

Many villages take their names from the ponds which were so important in the days when the country, especially in the west of the district, was a haunt of cattle-graziers; these names were often derived from the grasses that were plentiful in their vicinity, *e.g.*, Kakkhanwali, Dabwali, Panniwala, Kiowali, Buyanwala, Bhangar Khera, Kanianwali or the ponds where the *kakkh*, *dab*, *panni*, *kavi*, *buin*, *bhangra*, and *kani* grasses abounded. Sometimes the name referred to the nature of the pond, *e.g.*, Khubban from the clay soil, Gandar from the dirty water. Many places took their names from prominent trees or the abundance of certain plants, *e.g.*, Jandwala, Sareshwali, Tutwala. Pharwanwala, Phulahgarh, Kikarwala, Pipli, Tahliwala, Banwala, Bhangjari (from the quantity of *bhang* that grew there), Khippanwali (from the *khip*) or Jaure Jand (the pair of *jand* trees), Tirmala (the three *mal* trees), Buddhi Mahl (the old *mal* tree), Gumjal (the shady *jal*).

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Others were named from the animals that were plentiful in the neighbourhood, *e.g.*, Shihanpari from the tigers that frequented the jungle in the old days, Nilewala from the *nilghai*, Suranwali and Surghuri from the pig, Moranwali from the peacocks, Dabra from the starlings, Miyanwala from the buffaloes that grazed there, Giddar and Gidranwali from the jackals, Kawanwali from the crows, Sappanwali from the snakes.

Sometimes the village took its name from some devotee who had established himself there in early times, *e.g.*, Jogiwala, Fakrsar (the *fakir's* tank), Abul Kharana (from a *fakir* named Abdul Khair), Dotaranwali (after a *fakir* who played on the double pipe).

Villages were named too from their shape, or from some event in connection with their foundation, *e.g.*, Jhandiana and Jhanda Bagga because flags were put up at their founding, Adnanian because half of the area belonged originally to Patiala and half was in British territory, Khunan from the murders committed there, Kilanwali from a horse's picketing peg, Gaddan Dhob because an ass was drowned in the pond, Shikarpur where Mr. Oliver hunted, Landewali where a man found his tailless horse, Kirianwali because the original founders used to sleep on grass mats (*keri*), Kanganpur from a fancied resemblance to the shape of a bracelet, Kundal from the crescent of sandhills round the village.

Many names are purely fanciful, given probably with the idea of ensuring good luck, *e.g.*, Sukhchain, Fattehgarh, Dharmpura, Gurusar, Gobindgarh, Rasulpur and the like.

Occasionally villages received names which were derived from the peculiarities or nicknames of their founders, *e.g.*, Billimar (the cat-killer), Chhurimar (the Chhuri-killer), Madhra (dwarf), Langiana (because the founder was lame), Sanghu Dhaon (because one of the leading men had his head half cut off), Painchanwali (because Bahadur Chand, the founder, was an arbitrator (*panch*) in Fazilka).

The only local title is that of Mian used by the Dhaliwals; it is said to have been conferred on Mian Mitha, their ancestor, whose daughter the Emperor Akbar married.

A rather interesting point in this connection is the fact that in practically all the Sikh pedigrees in this district one finds two or three generations with Muhammadan names about the time of Aurangzeb; thus in the Dhaliwal pedigree we get Himmat Khan, Diwan Khan, and Faujdar Khan and in one of the Gil pedigrees Salema, Umra, Mirza and Langar.

CHAPTER II.—ECONOMIC.

A.—Agriculture including Irrigation.

(a) General conditions.

The district is essentially an agricultural one. In the uplands the population is generally Sikh Jats, though in the Fazilka Tahsil there is a large admixture of Muhammadans and Bagris. In the riverain however the population is generally Muhammadan. The cultivation depends on the character of the peasantry and the facilities for irrigation. The ordinary Sikh Jat of the uplands is an excellent farmer on the broad scale, growing with success large areas of cereals and pulses with the aid of canal water or the local rainfall. In the riverain, where the peasantry is Arain, there is excellent well cultivation of the higher class crops which partakes often of the nature of market gardening and is known as *nikki wahi* as opposed to the *moti wahi* of the Jat. Some Mahtam villages also are very well cultivated. With these exceptions however the people of the lowlands are a poor lot and the cultivation is likewise poor. The land becomes foul with weeds and in many cases on the river bank the farmer merely scratches up the soil and sows gram or wheat in among the clods.

(i) Soils.

In the settlement records the only classification of soils is one based on irrigation. At the Regular Settlement the *barani* lands were classified as *dakar*, *rousli*, *gasra* and *dair*; this classification was, it seems, imported from the United Provinces and was in no way based on the classes of soil locally distinguished by the people. This classification never passed into popular use and was discarded by Mr. Francis when he revised the settlement. The people, however, distinguish various classes of soil and it will be as well to give a brief account of these. The principal classes are *karrar* or *karari*, *retli* or *resli*, *tibba* and *doshahi*. By *karar* two very different kinds of soil are denoted according to the locality. In the Bet tract *karar* is a hard alluvial clay very sloppy when wet and as hard as iron when dry; its character is aptly expressed in the proverb *gilli goha, sukhi loha*. In the uplands *karar* is a fairly firm loam, a most excellent and fertile soil; in Zira this soil is locally known as *jhindar*. *Resli*, occasionally called *dair*, is a light sandy loam with sand predominating; it requires less rain than *karar*. *Doshahi* is the great drought-resisting soil of the district; it consists of a layer of sand overlying dark firm soil. The best *doshahi* such as that

round Pheru Shahr with a slight rainfall produces excellent crops of wheat and gram. *Tibbi* is pure sand not necessarily in the form of sandhills. Besides these main divisions there are names of more or less local use. *Rattar* is, as the name implies, a reddish soil; it is of about the same consistency as light *karar*, but apparently contains some salts and is a very poor soil. In Zira, where *tibbi* is superimposed on *rattar*, it is known as *dhaha* or *dh ia*. In the Bet *gasra* is occasionally used for a mixture of sand and clay. *Rakhar* or *r ppar* is the name applied to land where the layer of silt (*nopi*) overlying the river sand (*att*) is less than a foot thick; such soil is of course practically worthless. *Dabbar* is land with a subsoil described as green or yellow; this is a sign of poor soil, the crops coming up very fast but then withering away. In Nathana and Fazilka the depressions of firm soil lying among sandhills are sometimes known as *bohal* or *nal*. *Maira* is the term generally applied to high-lying bits of *banjar* from which the drainage runs off on to the lower-lying lands.

CHAP. II. A. Agriculture including Irrigation. (a) General conditions— (i) Soils.

The broad distribution of these various soils may be described as follows. The Bet or riverain tract consists of hard *karar* with patches of *gasra* and *rakkar*. The lower Rohi or Mudki plain is a great stretch of *resli*, *doshahi* or *tibbi* with a strip of very hard *karar* in the Nala under the Great Danda in Zira and Moga Tahsils and another stretch of hard clay in what is known as the Sotar valley in the Mamdot Jagir Rohi. The Upper Rohi or Kot Kapura plain is a wide expanse of medium *karar* and *resli* which on its southern edge passes into *tibba* or sandhills with depressions of better soil between them such as is found in the Mahraj and Muktsar Rohi circles and the part of the Fazilka Rohi that adjoins Hissar and Bikaner.

(ii) Rainfall.

The amount of the rainfall has already been dealt with, but from the agricultural view its distribution is really of far more importance. The best distribution of rainfall would be somewhat as follows:—Heavy rain in June and the beginning of July succeeded by more rain in August and September. This enables *kharif* crops to be sown and come to maturity and enables the far more important *rabi* harvest to be sown. With a fair amount of rain in September the *rabi* crops can last without further rain till the arrival of the Christmas rains in January or February. If no rain falls in September there is a great contraction in the *rabi* sown area, though later falls enable sowings to be made as late as the end of November; such crops which consist mainly of barley are known as *kanauji* and the quality is generally distinctly poor. Rain in March, April or May which occasion-

CHAP. II. A. — Agriculture including Irrigation. — (a) General conditions— (ii) Rainfall.

ally falls does more harm than good as the standing crops are too far advanced to derive much benefit from it and the grain on the threshing floors is damaged. It may be noted that the winter rainfall is of great importance not only for the *barani* crops but also for canal crops. Crops sown on the moisture of the Grey Canals require rain in January and February just as much as *barani* crops, while the area of *rabi* crops sown with the aid of Sirhind Canal water is, especially in years when the monsoon has ceased early, far larger than can be matured by canal water unaided.

Various proverbs which sum up aptly the merits of rainfall at different times of the year will be found in Appendix IV.

(b) Agricultural year.

The agricultural year starts with the 1st *Har* which is known as *nimani*. At *nimani* all tenancies commence and terminate and agricultural partnerships are formed and mortgages revised. The following agricultural calendar shows the normal course of agricultural operations in this district :—

Vernacular.	English month.	Work done.
Har	June-July ...	*Chari* and *moth* sown.
Sawan . .	July-August . .	Ploughing for *rabi* and *kharif* sowings.
Bhadon	August-September .	*Kharif* sowings if it rained in *Sawan* and ploughing.
Assun	September-October . .	Ploughing for *rabi* ; maize weeded.
Katak	October-November ..	*Kharif* reaped and *rabi* sown.
Maghar ...	November-December ..	*Rabi* sowings and *kharif* threshed.
Po	December-January	*Kharif* threshing continues and *rabi* crops are irrigated.
Magh	January-February ..	*Kharif* threshing continues and *rabi* crops are irrigated.
Phagan ...	February-March . .	Sugarcane, cotton, tobacco and vegetables sown.
Chet	March-April	*Sarson* cut and threshed.
Bisakh ...	April-May	*Rabi* harvested.
Jeth	May-June .. .	*Rabi* harvesting completed.

CHAP. II. A.
Agriculture including Irrigation.

(b) Agricultural year—
(1) Systems of cultivation—

There are three systems of cropping in vogue, *viz.*, double cropping (*dofasli harsala*), *rabi* followed by *kharif* and then by a full year's fallow (*dofasli dosala*) and *rabi* every year (*ekfasli harsala*). But owing to the uncertainty of the rainfall over the greater part of the district the second of these systems is frequently interrupted.

(i) Double cropping.

Double cropping is confined practically to manured canal and well lands. It usually consists of maize in *kharif* followed by wheat, gram or fodder in *rabi*, wheat being only grown where the manuring has been heavy. If the *kharif* crop be cotton, it is usual to sow *senji* or *methra* (trefoil) fodder among the bushes for the *rabi*. In the riverain tract some of the wells grow sugar-cane which is equivalent to double cropping. On some of the best wells near Ferozepore City as many as three crops of vegetables and fodder are raised per annum.

In addition to the regular double cropping on carefully tilled and heavily manured lands an indifferent and ill-advised double cropping is sometimes resorted to on lands irrigated by the Grey Canals. This consists in sowing wheat, wheat and gram or more often unmixed gram on fields that have borne a rice crop in *kharif*. Another method sometimes practised on such lands is to sow *chari* early for fodder and when it has been cut to sow gram in the stubble.

(ii) *Dofasli dosala.*

The *dofasli dosala* system affords a rotation of crops and the necessary fallows. It is practised to some extent on lands irrigated by the canals and also on the firmer *barani* lands in the east of Moga where the rainfall is generally fairly certain. A *rabi* crop, usually wheat or wheat and gram, is sown and when it has been reaped the land is roughly ploughed and a *kharif* crop, generally a mixture of *jowar* and pulses, is sown in the stubble. The land is then allowed to lie fallow for the next two harvests when the process is repeated. This rotation, however, is frequently upset by a failure of the rains.

(iii) *Ekfasli harsala.*

The *ekfasli harsala* system is practically the only one practised on *barani* lands in the district especially in the light soils. These lands if the soil is *doshahi, i.e.*, if good soil lies under the sand, grow a wheat and gram mixture in *rabi* year after year. If the soil is pure sand the crop grown is gram. Occasionally on the better soils a *kharif* crop follows the *rabi* and the land is then given a fallow, but as a rule the only rest such lands receive is that enforced by seasons of drought. Some of the land irrigated by the Grey Canals is cultivated on this system, but there is a

CHAP. II. A.

Agriculture including Irrigation.

(b) Agricultural year—(1) Systems of cultivation—(vii) *Ekfasli barsala*.

(2) Agricultural operations—(i) Ploughing.

marked tendency for the people after a poor *rabi* to sow a larger area of *kharif* crops to counteract the shortage of fodder.

Sailab lands flooded by the river as a rule grow *rabi*, usually wheat, year after year though below Ferozepore a considerable amount of *mash* is grown in *kharif*. The silt deposited by the river has of course a fertilising effect and some of these wheat crops are of excellent quality.

The plough used throughout almost the whole of this district is the *munna*. A drawing of this plough is given at page 36 of Mr. E. L. Brandreth's Settlement Report of 1855, but the edges are shown as too square, and the *munna* itself, the upright stock of the plough, as somewhat too heavy. Moreover, the whole stock up to the handle is not formed of one piece of wood, the thin upper part or shaft is separate from the thick lower part which bears the strain of the work. The sole of the plough is a movable wedge called *chau*, and to the upper surface of this the coulter (*phali*) is attached by rings, and projects at the point of the wedge sufficiently to enter the ground. The plough does not invert the soil like the mould-board of the English plough, nor would it be an improvement if it did, for the agriculturist here wishes merely to pulverize his land without exposing it more than he need to the drying influence of the air. The *hal*, properly so called, which is also shown in Mr. Brandreth's drawing, is used only by Musalman cultivators in the new alluvial land of the riverside villages. The bullocks pull by a yoke, to which the front end of the plough beam is tied. It is this beam to which the name *hal* specially belongs. *Hal* is also used as a generic term even where the form in invariable use is the *munna*. Ploughing is sometimes done in bouts, up and down the field, as in England, the plough always returning on a furrow at a sufficient interval from the one by which it went to give the bullocks room to turn. But sometimes the ploughman begins with a furrow all round the edge of the field, and on completing the circuit makes another just within the first, and so on, working inwards until he has filled up the whole space. The points at which he turned his plough, forming four diagonal strips called *chund*, have not been ploughed so deep as the parts where the plough was going straight, and so he ploughs up and down these strips a second time. The whole, when done by a good ploughman, has a very neat appearance. This style of ploughing, called *ghera*, is always adopted at the last ploughing when the seed is sown, so that none of the ground should be gone over twice.

Ploughing is of course generally done with bullocks, but the Fazilka Bagris and some of the Sikhs in the southern parts of the district where the land is sandy use camels, while in the *Bet* male buffaloes are also used occasionally.

(b) Agricultural year—
(2) Agricultural operations—
(ii) Sowing.

After ploughing, the clods are broken and the surface smoothed by drawing over it a flat beam, called *sohaga* or *swaga*. This is pulled by two pairs of oxen, and is weighted by the drivers standing on it. Land retains moisture much better after it has been smoothed by the *swaga*, but it is not advisable to leave the land long in this state after finishing the ploughing, and before sowing it, for if rain were to fall it would cause the surface to cake, so that a further ploughing would be needed. The proverb says that one application of *swaga* is equal to 100 ploughings. Stiff soil cannot be ploughed until it is in a moderately moist condition called *watar*. When quite dry it is too hard to be broken up by the ordinary implements and average cattle. It gets into the proper state on the second or third day after a heavy rain or an artificial flooding. If touched sooner it will form into hard clods like bricks, which will resist all attempts to pulverize them. If the seed is not put in before this moderate degree of moisture has disappeared it will not germinate. The stiff soils dry quickly, more especially if they have a sandy stratum below. In such lands, a cultivator who has an insufficient staff of men and animals, or who is impeded by illness or other interruptions to his work, will often be unable to get all his lands sown before the propitious time has slipped by. Sowing is done either by hand, broadcast, or by drill. The drill (*por*) is a single hollow bamboo with a cup-shaped enlargement at its upper end. This is tied to the stock of the plough, the lower end just in the ground, and the cup end at the level of the driver's hand. He carries the seed in a cloth strung round his body, and drops it into the cup, making each handful go for a certain number of paces, according to the nature of the seed. More seed is sown when the ground is dry than when it is moist, and more when the sowing is late than when it is done at the best season. Less seed is sown in sandy soil than in firm land. Occasionally the seed is thrown broadcast on the surface of the ground before ploughing, and is afterwards ploughed in. When sowing with the drill a stick is sometimes dragged behind the drill for the purpose of covering the seed. But this is not always necessary.

In *dair* soil a shower of rain after the land has been sown, and before the young plants have emerged from the ground,

CHAP. II. A. Agriculture including Irrigation. (b) Agricultural year— (2) Agricultural operations— (ii) Sowing.

often does considerable damage. The surface of the land dries into a sort of crust which prevents the seedlings coming up. Barley suffers most from this cause and wheat less, while gram, having a large seed and a strong shoot, is generally able to burst its way through. This incrustation is called *karand*. The people have no suitable implement like a harrow with which to break up the surface, and generally resort to resowing the land, which is of course a serious expense. To form land into compartments for irrigation the soil is collected into ridges by means of a rake (*jhandra*), which is pulled by one man by means of a cord while it is pushed by another. The compartments are formed after the seed is sown. For well irrigation they are generally not more than one-tenth of an acre in extent, and even smaller where the surface is uneven, for no compartment should have a difference of level or more than three or four inches within its limits.

For irrigation from the Sirhind Canal compartments of about a quarter of an acre are required by rule before water is supplied. On the inundation canals this matter is seldom attended to. Lands which depend on rainfall are laid out in still larger blocks of, perhaps, an acre to ten acres, according to the slope. Hoeing is done with a spud (*ramba*, *khurpa* or *khurpi*) with a short handle. It is used in a squatting position, the labourer moving along without rising.

(iii) Harvesting.

The instrument for cutting crops of all sorts is the sickle (*dhrati*), which resembles the English sickle in shape, but is serrated like a saw, the teeth bending backwards. The sickle is the only substitute for a knife which the rustic possesses, and any surgical operation which he requires to perform on his cattle is generally executed with a sickle, its want of keenness being remedied by making the metal red hot. For cutting up fodder a heavy chopper is used, called a *gandasa*.

Small wood for fuel or other purposes is cut with the *kohari*, which is a very small axe on a long handle. For all traction work which has to be done by bullocks, a yoke (*panjali*) is used, consisting of two bars about 6 feet long joined together by four cross bars about 1½ feet long, which form two loopholes. The two outer bars pull out to admit the bullocks' necks into their proper loops, and are then tied in their places by ropes or strings.

For levelling ground and also for digging shallow canals a bullock-shovel (*kari*) is used. The ground being first ploughed up, the edge of this shovel is thrust down into the earth, and takes up a load of it when the bullocks pull.

CHAP. II. A. Agriculture including Irrigation. (b) Agricultural year—(2) Agricultural operations—(iv) Digging.

Ordinary digging is done with the shovel-mattock, as it has sometime been called, which is merely a large hoe. It is called *kahi* or *kassi*. For stubbing up roots a stronger mattock, with a narrower blade called *kodali*, is used. The pitchfork (*sarang*)—if with more than two prongs called *trangali*—is used to move thorns, to gather up corn on the threshing-floor, and also to beat out grain, *moth* and some other grains which do not need treading by bullocks.

(v) Threshing.

When the crop has been cut it is generally stacked in small cocks in the fields and allowed to dry. It is then carted to the threshing floor (*pir*) and trodden out by cattle which go round a post in the middle in a line. When trodden out the grain and straw are first roughly winnowed by being tossed in the air with a pitchfork (*trangal* or *sangal*). This removes the bulk of the straw; the grain is then winnowed from the husks, etc., by means of the *chajj*, a shallow scoop made of pieces of reed. The winnower fills his scoop and then turns his back to the wind and lets the contents fall slowly, when the lighter husks, etc., are blown aside.

Rice is generally threshed by beating the heads on the edge of a trench dug in the ground. It afterwards has to be husked.

Maize is picked in the cob and the cobs (*challian*) are dried; the grain is then removed from the core (*gal*) by pounding.

(vi) Winnowing.

Winnowing is done roughly with the pitchfork, and afterwards finished with the *chajj* or *chajli*, a shallow scoop made of bits of reed fixed side by side.

(vii) Churning.

Churning is done in any ordinary vessel by means of a churning stick called *madhani*. This has two small cross pieces of wood at the lower end; the upper end is secured in an upright position by a loop of string tied to any handy support, and is twirled by another string which is wound round it.

(viii) Carts.

The uplands of this district are famous for their bullock carts. The ordinary work of the agricultural year under the simple system of agriculture does not occupy the upland peasantry for the whole twelve months. As soon as they have done their harvest work they and their cattle are free for three months. They therefore frequently go out on trading expeditions to distant markets. Their carts consist of a long triangular framework, about twelve feet long and four feet wide behind, but tapering to a point in front. This is supported upon two triangular inverted brackets, the lower points of which form the bearings in which the wheel axles turn. The load lies between the wheels, and is not raised above them as in the Jullundur pattern of cart.

CHAP. II. A. Agriculture including Irrigation.

(b) Agricultural year— (2) Agricultural operations— (viii) Carts.

The triangular framework is made with great care of many pieces of picked wood, and is generally strengthened in every possible place by plates of iron. Sometimes it is ornamented with brass work, and may cost as much as Rs. 300. No extra trouble or cost, however, is bestowed upon the wheels. They are only expected to wear for a limited time. The yoke is tied on the projecting beak of the cart-body by thongs of raw hide. An ordinary cart with a pair of fair bullocks will carry about 16 maunds. A third bullock is often attached in front by rope traces. A large cart with four bullocks, *viz.*, two under the yoke and two leaders pulling from a loose yoke, will carry as much as 40 maunds. To hold a load of loose stuff such as grain a number of uprights are fixed into the edge of the framework, and a wall of sacking is stretched all round it. Sometimes curved bars are fixed to the tops of the uprights, and a cover is fitted over the whole. There are few carts in the *Bet*, though Arains generally have some. The roads are muddy for great part of the year, the people are poor, and their cattle are not strong enough to draw a cart.

(ix) Manuring.

Practically the only manure used is farmyard refuse mixed with ashes which is stacked in large heaps and allowed to mature. In parts of Zira fields intended for sugarcane are treated with a kind of black *kallar* brought from some of the old deserted sites of the Rohi ; near the city and some of the other towns there is a ready sale for municipal refuse for use as a fertiliser. Practically only irrigated lands are manured, though in some villages, where there is no means of irrigation, occasionally patches of harder soil which receive some drainage from higher land are manured.

(c) Agricultural population.

According to the census figures some 616,000 persons or 64 per cent. of the total population of the district are dependent on agriculture for their livelihood. The principal landowning tribes have been described in the preceding chapter ; it only need be remarked that in all tribes, except the Rajputs and other high class Muhammadans who observe *pardah*, the women of the family assist the men in the fields to some extent.

In this district there are very few agricultural labourers who work for hire. The usual system is for the landowner to take a Chamar, Chura or other *kamin* into partnership. The *siri*, as this partner is called, generally takes an advance of one hundred rupees or so from the landowner and if he brings only his own hands into the partnership receives one-fourth or one-fifth of the produce from which at the end of the year his advance is deducted. Numbers

CHAP. II. A. Agriculture including Irrigation.

(c) Agricultural population.

of these *siris* abscond after taking their advance and one hears many bitter complaints on this score. Practically the only hired labourers employed in agriculture are reapers at harvest time. The price of this labour, which comes largely from Bikaner, fluctuates largely, running sometimes, when the crops are good in Bikaner and the supply of labourers low, as high as a rupee a day with food.

Besides the *siri* system another form of partnership is the *lana*; in this case two men club their land and resources in the way of cattle and cultivate jointly.

(d) Principal staples.

The acreage of the more important crops will be found in Part II, table 19. It may be rendered more intelligible by being put in the form of percentages. The following table gives the percentage on the annual matured area of each of the more important crops. It is based on the figures of the various series of years taken for the purposes of the produce estimate in the various assessment reports and thus represents rather the normal production of the district than the exact arithmetical proportion of a certain series of years :—

Kharif.

Crop.	Ferozepore.	Moga.	Zira.	Mamdot Jagir.	Muktsar.	Fazilka	District.
Rice ...	3	.	2	5	...	...	1
Bajra ...	1	2	.	1	4	6	3
Jowar ...	2	9	3	1	5	6	5
Maize ...	3	5	9	3	1	...	3
Moth ...	...	3	1	.	1	2	2
Mung ...	...	2	...	...	...	...	1
Mash ...	..	..	...	3	...	..	..
Til ...	...	.	...	...	...	1	...
Cane ..	1	..	..	.	..	.	...
Cotton ...	1	...	1	1	1	...	..
Chari ...	5	8	7	5	6	4	6
Guara ...	2	3	2	2	4	8	5
Total Kharif	18	32	25	21	22	28	26

Rabi.

Crop.	Ferozepore.	Moga.	Zira.	Mandot Jagir.	Muktsar.	Fazilka.	District.
Wheat ...	30	23	41	48	29	20	29
Barley ...	4	6	8	3	10	13	8
Gram ...	34	33	24	23	36	31	31
Sarshaf ...	..	4	1	..	3	4	3
Other oilseeds	..	..	...	...	..	2	1
Tobacco ...	..	..	1	...	..	..	...
Melons ...	1	...	1	1	...	..	1
Vegetables...	1	.	.	1	..	1	...
Fodder ...	2	2	8	2	..	1	1
Other ...	1	...	1	1	.	.	...
Total Rabi	82	68	75	79	78	72	74

This table clearly brings out the preponderating importance of the *rabi* harvest. This change has been steadily taking place and undoubtedly received considerable impetus from the great rise in the prices of *rabi* staples produced by the European demand as soon as the opening up of the country by means of railways made a regular export trade possible. This change has been most marked in the more recently developed western parts of the district. Thus concerning Muktsar Mr. Purser wrote about 1872—" as a rule the *kharif* crops preponderate in the three *chaks* south of the Danda and the *rabi* crops in Muktsar and Kot Kapura Hithar. They are nearly equal in Guru Har Sahai. " On the series of years taken for the last settlement in 1890 the proportion of *kharif* to *rabi* was 33 to 67, while on the average of the series of years used for the produce estimate at the present settlement, *viz*. 1902-03 to 1911-12, the proportion was 22 *kharif*, 78 *rabi*. Similarly in the case of the Rohi Circle of Fazilka Mr. Wilson writing in 1884, when of course the whole circle was *barani*, estimated that the matured *kharif* area was double the *rabi* matured area. At last settlement on the average of the five years selected for the produce estimate the proportion for the Rohi Circle was 32 *kharif* to 68 *rabi*, while at the present settle-

ment on the average of the years 1902-03 to 1912-13 the proportion of *kharif* was 30 to *rabi* 70. In the Utar Circle at last settlement *kharif* was 44 per cent. : now it is only 17 per cent. A factor which has probably largely contributed to the change, at any rate in the Rohi, is the introduction of perennial canal irrigation which by assuring the *zamindar* of this part of the country sufficient to live upon even in dry years enables him to wait for favourable seasons for sowing his surplus land with the more profitable *rabi* staples, whereas previously he had to sow large areas of *kharif* if the rains were favourable to ensure a sufficient supply of food for himself and could not afford to wait on the chance of the rain continuing sufficiently late in the season to enable him to sow *rabi* crops. In Fazilka, however, it is still to a large extent true that the Bagris tend to sow more *kharif* than other people, the reason being probably partly that it is their hereditary custom and partly that they are inferior agriculturists and *kharif* crops need less labour and attention than *rabi* crops.

CHAP. II. A. Agriculture including Irrigation. (d) Principal staples.

I will now deal with the principal staples in detail.

Sugarcane.

Sugarcane is now only grown in the Bet; practically none is grown on the Sirhind Canal. Cane is only grown for chewing purposes and none is crushed. Cane that has suffered from frost or is otherwise unsaleable is used for fodder. The eating cane *pona* or *ponda* is the variety grown. Cane occupies the ground from February to December. The preceding *kharif* season is spent in preparing for it, and it is too late to grow a *rabi* after it; so it takes up two agricultural years. As it requires a steady supply of water, it cannot be grown on waterings from the inundation canals unless with the additional aid of a well. The mode of planting and cultivating the cane have often been described, and need not be detailed here, since they form no important feature of the agriculture of the district. Good *pona* near Ferozepore sells as it stands for as much sometimes as Rs. 40 per *kanal*, or Rs. 360 per acre.

Rice.

Rice is grown to a considerable extent in the tracts watered by the inundation canals. It takes more water than can be got from a well alone, though an auxiliary well-watering is often employed when the canal water fails. There are two or more kinds of rice grown, but none is of the highest quality. The best is called *munji*. It has a long white grain In Zira *jhona* is the common name for rice. An inferior kind, with a dark grey husk and red kernel, is known as *dhain*. The stunted kind called *kharsu*, which is distinguished by the ear never emerging from the sheath which encloses it, is sown on new alluvial lands in

CHAP. II. A. Agriculture including Irrigation. (d) Principal staples— Rice.

the river bed which are too wet for any other crop. The best rice is sown in a nursery bed, and transplanted to the field when the seedlings are about nine inches high. The nurseries being prepared before the canals begin running are watered from a well. The coarser rice is harvested somewhat earlier than the finer kinds. The grain is usually separated out by knocking the heads of the sheaves against the side of a hole in the ground. But if there is a large area to deal with it is sometimes trodden out like wheat or barley by the feet of cattle.

Maize.

Maize is of two kinds, white and yellow. The latter gives a somewhat heavier yield, but the advantage of the white kind is that it can be sown later in the season. It seems to be a recent importation from America, whence all the maize originally came, and great heat does not suit it. It is most grown in the *Bet*. The cultivation of maize has been already described.

Cotton.

Cotton is grown on wells in the riverside tract, and on canal lands in Moga and Muktsar. It requires a moderate but regular supply of water. On the inundation canals it is not very successful. The agriculturists of the district are not sufficiently careful farmers to grow cotton well, for it requires much weeding as well as good tillage. In former times much cotton seems to have been grown without irrigation in Moga This is hardly ever the case now. Probably cotton was grown in places where the rain water from the large areas of waste land collected in a field below. The cotton grown is to a large extent used for home consumption. The members of the peasant's family find an occupation in ginning the cotton, and then spinning the fibre into thread, while the seed when separated from the fibre forms the best of all food for milch buffaloes.

It is unnecessary to describe the hand-gin (*belna*), the spinning-wheel, and the loom, as they are the same as in other districts.

Juar or jowar.

Juar is the great staple *kharif* crop of the country. It is grown in all soils except the sandiest. In the northern and eastern parts of the district it is not considered necessary to water it. But much *juar* is grown on the lands irrigated by inundation canals near the the river, and on lands irrigated by the Sirhind Canal in Muktsar and the south and west of Moga. Some pulse is always sown along with *juar*. The commonest is *moth*. *Juar* is usually grown in land that has borne a *rabi* crop in the spring.

It is sown after a single ploughing, and receives no further attention. As the heads do not ripen all at once the earliest are often picked by hand. The *juar* straw is the main cattle fodder

CHAP. II. A.

Agriculture including Irrigation.

(d) Principal staples—

of the country. In some cases, especially on the north side of the district, it is usual, when the *juar* is wanted for fodder (*hari*) only, to sow the seed very thick, so that the stalks may be thin and the fodder fine. Twelve *sers* or more will be sown instead of about three *sers*. Much less grain is then produced than if the seed had been sown sparsely. In the south of the district the distinction between *chari* and ordinary *juar* is hardly known ; the people do not set apart any portion of their land for the growth of mere fodder, but always endeavour to secure both grain and straw. On the wells *chari* is often sown early in the summer, and is fed green.

Juar or *Jowar.*

The *juar* heads are subject to a sort of "smut" called *kungiari*, in which the contents of the grain are displaced by a fungoid growth of black dust.

Bajra.

Bajra takes the place of *juar* to a great extent in Muktsar and Fazilka on unirrigated lands. It requires less rain. The grain is preferred to *juar* for food by the people of these parts, and it always sells at a higher price. It keeps for a longer time than any of the other *kharif* grains. But the straw is of very little value for cattle food. The ears are generally picked off as soon as they are ripe, and the straw is sometimes left in the field. Like *juar*, *bajra* is always grown with a pulse, generally *moth*, mixed with it. *Bajra* is subject to a disease in which the kernels degenerate into long threads forming a tuft.

Moth, &c.

Moth is the principal pulse crop of the uplands. It is not generally irrigated. The straw, called *missa* or *siah bhusa*, is much valued for cattle fodder. The grain forms with *bajra* and *juar* the main support of the people in the cold season. One of the most remarkable changes in cropping of the district is the way that the cultivation of *moth* has declined as canal irrigation has extended.

Mash.

Mung serves much the same purpose as *moth*, but the straw is not so good. *Mash* takes the place of *moth* on the riverside. It requires very little tillage, and will grow well on lands that are only half cleared and unweeded.

Guara.

Guara is a grain grown chiefly for cattle fodder in the southern uplands.

Til or *sesamum.*

Til or sesamum is grown to some extent in various parts of the district, both with and without irrigation.

Wheat is the staple produce of the riverside lands. It is also grown irrigated and unirrigated over nearly all the Moga Tahsil. In Muktsar and Fazilka wheat is not much grown without irri-

CHAP. II. A.

Agriculture including Irrigation.

(d) Principal staples—

Wheat.

gation. Its place is taken by barley, or if the land is too dry for barley, then by gram. When grown without irrigation gram is always sown along with the wheat. This mixture is called *bejhar.* The two are reaped together, and generally sold together, and for home consumption they are ground and eaten together; but if the wheat is to be sold separately, the dealer, or sometimes the grower, sifts out the grain. The wheat usually grown is a soft red. On well lands the wheat is never mixed with gram. On canal lands it is more often mixed than not, especially on the inundation canals. In the Zira Tahsil, and occasionally in Ferozepore, white wheat is grown on well lands. One sort is a beardless wheat (*mundari*) with a red chaff, though the grain is white. Another is that known as *pamman* or *wadanak*. This is a valuable wheat but it is rare. In the south of the district a peculiar sort of wheat is grown on canal lands, the upper part of the ear of which has the kernels much more closely set than the lower part, so that it takes a club shape.

For wheat the land is prepared as carefully as the agriculturist's resources permit. It is generally ploughed three or four times in the rainy season preceding the crop, and if possible before this, that is to say, immediately after the Christmas rains. The earth is also pulverized by the use of the *sowaga*, or clod-crusher, which has been described above.

To separate the grain from the straw and chaff the whole is trodden to pieces by the feet of bullocks. In the well lands, where the wheat is grown without gram, the action of the bullocks is assisted by making them drag behind them a sort of hurdle laid flat and weighted down. The cattle are tethered in the centre of the heap of sheaves, and turn round in a small circle. When the stuff is thoroughly broken up so that it all looks like chaff, it is roughly winnowed, and the grain mixed with broken bits of the ear containing grain (*ghundi*) falls apart from the lighter parts. The former is then trodden again, and then finally winnowed. By this process the grain can be turned out very fairly clean if the soil on which it is trodden is not too loose. Usually a firm piece of ground is kept for several years for the purpose of a threshing-floor, and becomes very hard and smooth. The straw and chaff is left in a state in which it is readily eaten by the cattle. It is called white *bhusa*. The usual price is about 3 maunds per rupee. Occasionally large quantities are exported.

Wheat is stored either in ordinary huts (*kothas*) or in large earthen bins and barrels (*kothi* and *bharola*) built up of layers of mud, which stand ouside the house. It is not often buried in pits in this district.

CHAP. II. A. Agriculture including Irrigation. (d) Principal staples— Wheat.

By far the most common type of wheat grown in this district is the bearded red wheat which is grown especially in the sandy soils; it is known as *surkh* or *kasaru* (type 14 and a little type 15). *Sharbati* is a bearded variety with an amber-coloured grain which is much prized; it is largely grown in the upper Rohi and with *safed* falls under types 10, 11, and 12. In the Bet a good deal of beardless wheat known as *ghoni* is grown, the principal types being 17, 18, and 24. Another variety occasionally met with is *kalchangari*. All these varieties belong to the *Triticum vulgare* group. Types 1 and 2 of the *Triticum durum* group or macaroni wheats are occasionally found in the Bet under the names of *wadanak* and *panman*. The group *Triticum compactum* is not found in the district.

I am indebted to Messrs. Ralli's Agent for the following note on the hard varieties as bought by the firm :—

"Out of the supplies of the undermentioned *mandis*, the following percentages consist of hardish varieties (*sharbati*). Muktsar quality is by far the best. These hard varieties are well sought after by the Delhi and local mills, who are paying premia ranging from 1 anna to 1½ annas per maund over the ordinary wheat. The flour produced therefrom is supposed to be of a higher quality :—

	Per cent.		Per cent.		Per cent.
Moga ...	25 hard	Talwandi ...	15	Ferozepore ...	20
Muktsar ...	40	Kot Kapura	20	Fazilka ...	25

Barley.

Barley, rather than wheat, is the staple cereal of the central and southern parts of this district. It requires less moisture at seed time than is necessary for wheat, and is more hardy altogether. It is always grown with gram when unirrigated, and generally when irrigated. Some barley is grown by itself in well lands for use as green fodder. If the land is too dry for sowing in October, but rain should happen to fall in December, late barley, called *kanauji*, is sometimes sown without gram. A mixture of gram and barley is called *berara*. In the south of the district, where barley is much eaten, it is usual to remove the husk before grinding it. This is done by soaking it for some hours and then pounding it in the same way as for husking rice.

Owing to the fact that barley requires one watering less than wheat and nowadays realises a very fair price, its cultivation is extending on Sirhind Canal lands in the west of the district.

CHAP. II. A. Agriculture including Irrigation.

(d) Principal staples—Gram.

Gram occupies a larger area of the land than any other crop. As above stated, it almost always forms a part of the crop when wheat and barley are grown on unirrigated land. It is also grown by itself on hard canal lands after rice and maize, and again on sandy lands in the Mudki plain, and in the south of the district where cereals would not be successful. It forms more than anything else the food of the people during the hot season. The young leaves in the spring are cooked as greens. Gram requires much less tillage than wheat and barley. Its seeds being large and the germ strong it will make its way through the clods and spread about above them no matter how hard and rough they may be. There is a proverb regarding this peculiarity of gram, and the somewhat similar habit of *mash*—

"*Chhola ki jane vah ;*

"*Mah ki jane gha ;*

"*Jat ki jane rah ;*"

that is to say, gram does not thank you for tillage, *mash* takes no heed of weeds, and a Jat does not care whether he has or has not a roadway to travel on.

Gram is liable to be considerably damaged by the *sundi* caterpillar (? a species of leaf-cutter) which derives its name from its supposed likeness to an elephant's trunk. Sharp frosts also damage gram and thunderstorms are popularly supposed to cause it to wither. Duststorms hinder it from seeding as the sand chokes the flowers. Hot winds, locally known as "*bulla*", in March sometimes shrivel the grain in the pod. It has, however, a great drought-resisting power and stores well.

Rape.

Rape is almost entirely confined to unirrigated land. When grown on watered land it does not seed well, and is usually plucked green for cattle fodder or for use as a vegetable. It is usually sown in cross rows at intervals of three or four yards in fields of wheat or barley mixed (as above mentioned) with gram. It rises above the gram, &c., and spreads out, doing better so than if sown singly. A good deal of rape, however, is grown as an unmixed crop on canal lands in Muktsar and Fazilka. It is liable to blight (*tela*) and to injury by wind while the seed is forming, and in some years great areas of it are destroyed by caterpillars (*sundi*).

Toria has been tried as an experiment by a few men, but has not become popular.

CHAP. II. A. Agriculture including Irrigation. (d) Principal staples— *Toria.*

Masar.

Masar is a pulse grown on the riverside in the cold season. It comes up and ripens very quickly, and requires little tillage, so it can be grown on land from which the annual inundation does not subside early enough for the cultivation of cereals. It thus takes in the cold season the place which is taken in the hot season on these lands by *mash*. On slightly higher lands it is replaced by gram, then by barley, and on firmly established lands which are only flooded for a short time, by wheat. *Masar* is well known in Europe under the name of Egyptian lentils.

Melons.

Melons are grown to a considerable extent as a late *rabi* crop on lands near the river. They are frequently sown together with cotton in February, and come to perfection, while the cotton is still small. Both water-melons and musk-melons are grown. They sell very cheap in the season, and being bulky to carry do not bring in much profit to the grower except near a town.

Onions.

Onions are grown as a field crop by Arains in the Zira Bet, and are very productive, but sell cheap. Onions and chillies are often carried by the Arains into the Moga country, and there exchanged for grain.

Tobacco.

Tobacco is not largely grown in this district. It is almost confined to well lands in the riverain tracts. A little is grown by Musalman cultivators in the northern parts of the uplands, but the prejudices of the Sikhs, who form the bulk of the inhabitants of the uplands, prevents them having anything to do with tobacco, as smoking is forbidden to them. Two kinds are grown, the ordinary kind with a long smooth leaf and a pink flower, and another kind called *gobi tamaku*, which seems to be the same as the Syrian variety (*Nicotiana agrestis*). This has a crumpled leaf and a bunch of closely set yellow flowers. The flowers of this kind are sold along with the leaf, and it fetches a slightly higher price than the ordinary kind. Tobacco needs better tillage than the Musalman cultivators can usually bestow on it, and consequently a good crop is a rather rare sight in Ferozepore. No improved means of curing it have been tried.

(e) Percentage of failure.

The following table which has been calculated on the various series of years selected for the produce estimates of the different tracts shows the average percentage of the crop that fails to reach maturity :—

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Agriculture including Irrigation.

(d) Principal staples—

(i) Percentage of failure.

Tract.	Kharif.			Rabi.			Annual.		
	Irrigated.	Unirrigated.	Total.	Irrigated.	Unirrigated.	Total	Irrigated.	Unirrigated.	Total.
Moga	3	21	16	6	15	13	5	17	14
Zira	10	21	16	6	16	13	8	17	14
Ferozepore	18	29	23	9	16	15	13	18	16
Mamdot	25	39	28	10	18	14	15	21	18
Muktsar	8	45	31	9	25	21	8	29	28
Fazilka	6	46	28	7	27	19	7	32	22

This table serves to bring out the fact that the agriculture in the western part of the district is considerably more precarious than in the eastern part. As a matter of fact however it is not usually so important what percentage of the crop fails as whether the areas sown are normal or below it.

(ii) Yields

Details of the yields assumed at settlement for the various crops and the data on which these assumptions were based will be found in the various assessment reports. The following table gives the maximum and minimum yields on unirrigated and irrigated lands for the principal crops in maunds per acre :—

Crop.	Irrigated.		Unirrigated.	
	Maximum.	Minimum.	Maximum.	Minimum.
Rice	13¾	7½	6	5
Bajra	5½	4½	4	2
Jowar	6¼	4	4¾	2
Maize . ..	18	10	7	4
Wheat	13	6	7	3¼
Barley	15	7	7	3½
Gram	10¼	6	9	4

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Agriculture including Irrigation.

(d) Principal staples—

(ii) Yields.

(e) Increases or decreases in cultivated area.

Generally speaking the highest irrigated yields are those on *chahi* and *nahri Sirhind* lands while unirrigated yields are highest in the east and lowest in the west of the district.

The following table shows the percentages of the total area of each tract which were cultivated at various times :—

Tract.	Regular Settlement, 1853-56.	PERCENTAGE CULTIVATED AT		
		1871-73 Settlement.	Mr. Francis'	Now.
Moga	71	..	1885 92	1912 . 93
Ferozepore	50	..	1885 . 80	1912 . 72
Zira	54	.	1885 80	1913 . 76
Mamdot Jagir .	..	45	1890 72	1913 67
Muktsar		57	1891 .. 84	1913 ... 91
		1881 Settlement	1901 Settlement	
Fazilka	...	45	76	1914 ... 89

The above figures show clearly that in the early days the increase in cultivated area was rapid. It is noticeable that all the tracts which have a large area of riverain show decreases. This is due to the fact that in every Bet Circle there has been a decline in the area cultivated. This decline is due to the spread of alkaline salts (*kallar*) and the *dabh* grass, which between them have rendered large areas unfit for cultivation. Much of this deterioration is due to the waterlogging produced by the Grey Canals. There is, however, no doubt that cultivated area in Mr. Francis's time was much swollen by the inclusion of land which was broken up on the first advent of the Grey Canals and which was really hardly worth cultivating. In some cases also land previously irrigated by these canals has I think passed out of cultivation owing to its being no longer irrigable owing to the extension of the canals to areas further inland and consequent deepening of their beds. Further a series of dry years had to some

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extent depressed the cultivated area at the time of the recent settlement and there were areas which, with favourable rainfall and the consequent ample supply in the silted canal channels, might be broken up and brought into cultivation again.

(e) Increases or decreases in cultivated area—

The figures taken as a whole show that there is now no room for any further considerable extension of cultivation.

(i) Improved agricultural implements.

As far as I am aware nothing has been done as yet to improve the agriculture of the district by the introduction of new varieties of crops or selected seed. A few men have tried growing *toria*, but the crop has not become a popular one as yet. An Agricultural Assistant has recently been appointed to the district and an agricultural association formed ; so possibly some progress may be made.

Improved agricultural implements are practically unknown though a few of the larger and more enterprising owners have purchased some. The Guru Har Sahai estate uses Raja ploughs and other implements and I am hopeful that this example will in time bear fruit. One improvement however that has spread widely is the substitution of iron Persain wheels on wells for the old wooden wheels. The work is lighter for the cattle and the cost is no more, while on a number of wells where there was only room for one of the cumbersome old-fashioned wheels two of the new iron wheels can be used.

(ii) Model farms, &c

There is nothing worthy of the name of a model farm in the district, though the Mamdot estate and the Guru Har Sahai estates nominally maintain model farms. If these were properly organised they might do a great deal of good.

(f) (i) *Takkavi.*

Table 20, Part B, gives the figures for advances made under the Land Improvements and Agriculturist's Loans Acts. The amounts that have been advanced are not very large and as a rule there has been no difficulty in their due recovery. The amount advanced in any particular year is to a large extent dependent on the idiosyncrasies of the Deputy Commissioner for the time being. In dry years there may be some need for loans for the purchase of fodder, but it is always difficult to ensure that these loans are expended on the object for which they are given. Grants for improvements in the shape of well sinking are a great help to the *zamindar* especially in the Bet tracts where money is always short. The people now know that they can get the money if they want it and there is no object in trying to force the pace. Considerable care is necessary in the distribution of the loans and careful supervision is required to ensure that the improvements for which they are granted are carried out.

(ii) Co-operative Societies.

The following note on the Co-operative Societies of the Ferozepore District has been furnished by the Inspector of Co-operative Societies :—

The co-operative movement in this district was started in 1912. The movement has received a great impetus from two generous gifts of Rs. 8,000, each, made in 1912 and 1914 by Mr. E. B. Francis (I.C.S., retired), a former Settlement Officer of the district.

The present (July 1914) staff consists of one Inspector and 3 Sub-Inspectors and Honorary Sub-Inspectors. Operations have only been started as yet in Zira, Ferozepore and Fazilka Tahsils.

There are now 171 societies; all except one (7th Hariana Lancers in the Ferozepore Cantonment) are agricultural and of unlimited liability.

The following tabular statement shows the number of societies on 31st July 1914 :—

Class of societies.	Societies.	Members.	Working capital.
			Rs.
Agricultural	170	5,886	5,33,676
Non-agricultural ...	1	360	21,136

Of these 18 are Hindu Societies, 148 Muhammadan and 4 mixed (Hindu Jats and Muhammadans). Of the 18 Hindu Societies, 13 are Jat Sikhs and 5 Hindu Kumhars and Bagris. The well-to-do Sikhs of the district lend out their money on usurious interest on the security of land, and their private investments are so lucrative that they are generally absolutely indifferent to this movement. The working capital of the agricultural societies in each tahsil is as below :—

	Rs.
Ferozepore	1,35,881
Fazilka	1,09,693
Zira	2,88,102
Total ..	5,33,676

The above capital includes the loans amounting to Rs. 1,43,715 obtained from other districts and also the item of Rs. 9,200 which one society in the district has lent out to another. Share capital and profits which constitute the societies' own capital

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amount to 27 per cent. of the total funds. The societies are thus in a fairly strong financial position. The deposits of members and non-members are both very small. There has been an increase in the last year of 9 per cent. in the deposits of the members and 50 per cent. in that of non-members.

At the end of 1913, Rs. 2,30,638 were shown as due from members and during the following year loans amounting to Rs. 3,66,982 were issued, the total amount thus coming to Rs. 5,97,644. Rs. 1,03,525 were repaid leaving the balance at the end of the year of Rs. 4,94,100 out on loan. The loans were issued chiefly for the following purposes :—

	Rs.
(a) Paying of old debts and mortgages ...	1,70,190
(b) Government revenue	37,177
(c) Seed	42,889
(d) Cattle	58,695
(e) Fodder	9,495
(f) Household expenses	15,689
(g) Marriages	12,043
(h) Trade	13,435
(i) Sinking of wells	4,252
(j) Agricultural implements	827
(k) Miscellaneous	2,290
Total ...	3,66,982

During the year 1914 about Rs. 40,458 were paid on account of old debts and Rs. 66,132 were paid for the redemption of 6,014 *kanals* of land belonging to 126 members. In addition to the above sums of money borrowed from the societies the members paid from their own pockets the following items :—

	Rs.
(1) Paying of old debts	73,017
(2) For redemption of land	20,928
Total ...	93,945

It is estimated that since the starting of these societies

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Rs. 3,03,185 have been paid on account of old debts and Rs. 75,860 for redemption of 9,864 *kanals* of land. Debts amounting to Rs. 4,90,100 are still outstanding against the members and their lands stand mortgaged for Rs. 8,85,300. The Societies are as yet in the earlier stage in this district. The members pay particular attention to paying off old debts and to the redemption of their mortgaged lands. Now the *zamindars* control their own produce and can secure the market price for it.

(ii) Co-operative Societies.

The work as a whole is satisfactory. The Mamdot estate has requested sanction to start societies in the estate. The estate has ample funds to meet the demands of the *zamindars*, and could do much useful work if sanction is obtained.

In no district in the Punjab has the co-operative movement been received with greater enthusiasm by the poorer agriculturists. The only need now is of a Central Bank to attract the surplus money of the wealthier *zamindars* and other classes and make the Co-operative Societies of this district independent of outside assistance. One Central Bank has recently been started in Fazilka Tahsil.

(iii) Indebtedness of cultivators.

Except in the riverain tracts with their unbusiness-like Muhammadan population the cultivators of this district are not very heavily indebted. Of course most men have a running account with the local *bania*, but it is only in rare cases that they are in his hands. Where the co-operative movement has taken a grip the *bania's* hold is rapidly disappearing. Of course among the Jats the man who takes to drink and gambling falls deeply into debt.

(iv) Sales and mortgages of land.

Table 21, Part B, contains the figures relating to sales and mortgages of land. The most striking feature is that redemptions have considerably exceeded mortgages as regards areas, but the mortgage money shows that this has largely been the result of the very rapid appreciation in the value of land that has taken place in recent years. A man is able to obtain more money for a less area of land and consequently is able to redeem a part of his land without payment. One thing that is most striking about the mortgages of this district, more especially in the Moga Tahsil, is the remarkable way in which mortgages are revised almost every year. The truth is that every *zamindar* with a little spare cash is ready to take a mortgage.

The creditors especially in the Jat tracts are now the agriculturists themselves and the professional money-lender has little scope left for his activities. The following table, which I have

CHAP. II. A. Agriculture including Irrigation. (f) (iv) Sales and mortgages of land.

compiled from the various assessment reports, fully bears out the above statement :—

Percentage of cultivated area.	Moga, 1912.	Zira, 1913.	Ferozepore, 1912.	Mamdot, 1913.	Muktsar, 1913.	Fazilka, 1914.
Sold since last settlement—						
(a) To *zamindars* ...	3½	7	8	6	5	3
(b) To money-lenders	1	3	7	2	1	1
Mortgaged—						
(a) To *zamindars* ...	14	10	10	8	9	2
(b) To money-lenders	9	6	5	5	2	1

N. B. —The year is that of the assessment report.

(v) Rates of interest.

The rate of interest for loans not secured by mortgage depends entirely upon the credit and status of the borrower. A substantial *zamindar* can sometimes obtain a loan at as low a rate as 8 annas per cent. per mensem which is the usual rate charged by *banias* among themselves. The usual rate for men whose credit is considered sound is one rupee per cent. per month, but people whose credit is low, such as *kamins* and the like, have to pay as much as 2 or 2½ rupees per cent. per mensem or even in some cases 23 per cent. per half year, while the gamblers and the like occasionally have to pay as much as one anna per rupee per month. For loans where jewellery is pledged as security the usual rate is 8 annas per cent. per mensem.

Where advances of grain are made payment at the rate of 25 per cent. (*siwai*) is usually exacted at harvest time.

(g) Stock.

The statistics for agricultural stock will be found in table 22, part B.

The following valuable note on the cattle of the district was very kindly written by Mr. G. Taylor, C. V. D., whose long association with this part of the province has given him an intimate knowledge of the subject :—

" The cattle indigenous to the district belong to the Malwa breed which flourished in the tract of same name which lies between the Sutlej and the Ghaggar and extends as far east as the Ludhiana District. Another and older name for this tract is the

"Lakhi Jungle" used in the times of the Moghal Emperors for the whole tract. Both names mean practically the same, implying "riches," and in those days riches meant cattle. Over 200 years ago the 10th Guru Govind Singh emphasised the latter name as being suitable for the tract in view of the affluence of his entertainment by the people at Danewala near Bhatinda. Now it is only applied to a comparatively small area of jungle in the vicinity of Bhatinda and although one still hears reference to the herds of the *Lakhi Jungle* amongst the older generation the name is losing its importance in connection with cattle and the former name Malwa is the more modern and common name applied to the breed.

The advent of agriculture with the curtailment of the bullock grazing jungle, the consequent dispersal of herds and the blunting of the breeders' instinct from following the new and more profitable pursuits of cultivation have probably accounted for a considerable deterioration of the breed. Although it is still recognised as a separate breed it has lost much of its distinctive characters and uniformity of type. Generally speaking it closely resembles the better known Hariana breed which it closely rivals, at its best. A good Ferozepore bullock stands from 50 to 54 inches high behind the hump; the head is of medium length with broad frontals, the horns are well separated, curve outward and upwards, ending in a fairly sharp point; the ears are of medium size; the eye is prominent and with the features clearly cut gives an alertness of expression; the neck is of medium length and comparatively light; the hump is well developed; back straight and broad; the fore quarters are not too massive but there is plenty of breadth and depth of loin and flank with powerful hind quarters; the tail is well set on and ends in a tuft of hair below the hocks; the legs are straight and clean with hard feet; the skin is black, covered with white hair or grey; there is no excessive development of loose skin about the dewlap and sheath. The whole gives the impression of activity and hardiness, but with not too much strength or draught power. The best cattle are found in the Rohi along the south-eastern part of the district, especially in Abohar. There the importations of cattle from Sirsa by the Sukheras, especially Amra, the grandfather of the present Zaildar Ghulam Rasul, has had a considerable influence, but the general excellence throughout Abohar, Muktsar and Moga Tahsil is chiefly due to the suitability of the soil and climate generally for the rearing of cattle. The converse is met with on the "Bet" where one finds the small stunted badly nourished type of cattle common to all riverain tracts in the Punjab.

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Agriculture including Irrigation.
(g) Stock—
(i) Bullocks.

From being an excellent pastoral country the district has become one of the most highly cultivated areas in the Punjab and from the point of view of cattle supply Mr. Stow, in his report on the cattle trade in the Punjab, published in 1911, has classed it with those that hold an intermediate position between districts that export and those that import cattle. It would scarcely be accurate to say the district supplies its own wants however. There is a considerable trade carried on, the chief features of which are the export of young stock to the United Provinces in fairly large numbers and the import of young animals ready for taking on to work. The young stock that are sold are extra stock to some extent, but largely they are animals of quality inferior to the work required of them, so that instead of being reared they go to make way for the larger and stronger bullocks that are to be had from the Hariana tract. Many of these imported bullocks may be sold again in their prime after they have done a couple of years' work, but the large majority are retained in the district and the real reason for the importation of these bullocks is not simply to pass through the hands of the *zamindar* at a profit but to take the place of home-bred stock that are not up to the work required of them. If this trade in mature bullocks existed to any great extent there would be evidence of it at the various fairs in the district, whereas there is none. Should a *zamindar* have a spare bullock for sale there is always a ready market for it near his home within the district.

On the whole, therefore, the local cattle supply is in need of improvement in regard to quality for the district to be really self-supporting. To this end excellent work is being done by the district board under guidance of the Civil Veterinary Department by the provision of herd bulls of superior quality whereby the home-bred stock is being raised to a standard suitable to the work they have to do. There are now about 60 of these bulls working in the district. They are chiefly supplied by the Government Cattle Farm, Hissar, where they are specially bred and selected and sold to the district board at Rs. 200 a head. The Hissar Farm bulls have been found admirably suited for mating with the local cow and notwithstanding their small numbers their influence is already well marked in the district. The people are realising the superiority of their produce and there is an ever-increasing demand for their services; so much so that last year 12 villages voluntarily subscribed half the cost of a bull each.

Recently an attempt was made to introduce the Dhanni breed as being more suitable for the small cow in the Bet, but

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(g) Stock—

(i) Bullocks.

the natural conditions of that part are too unfavourable for any effort towards improving the cattle being successful. In the Rohi the breeders' instinct, still strongly inherent in the Sikh, prevents him introducing a breed so very foreign to his own local type. This breed was also tried on the Mamdot State, but there also it has proved a failure.

The district board bulls are on the whole very well cared for in the villages where their up-keep is provided free. They occupy the same position as the "Pun" bull, being allowed to remain with the herd seeking his living where he can find it in the fields. In time of scarcity special provision is made for him and the bull is almost invariably in a robust and vigorous condition.

Breeding operations are conducted on natural lines, there being very little artificial selection. The result is that where a good bull is not available very inferior stock is produced.

In addition to the provision of bulls the district board is doing excellent work through the agency of cattle-breeding sub-committees. These committees are doing much to encourage more careful selection in breeding by removing inferior Brahmini bulls to *gowshalas* and preventing inferior calves being let loose as such.

Assisted by these committees and their individual members excellent work is being done by the Veterinary staff by proper castration of inferior male stock In the year 1913-14, 1,279 cattle were castrated, so that the surgical operation is becoming most generally preferred to the dangerous, cruel and imperfect method of mulling.

The heavy carting work of the district demands a bullock with plenty of draught power combined with activity. Such animals are procurable, but at an ever-increasing cost and the tendency to-day is to give more attention to the home-bred stock. This is indicated by the increase in the number of cows and their better size and quantity which is noticeable especially in villages where the services of a good bull are available. In villages with a good Hissar bull the cow closely rivals the buffaloes in value.

(ii) Buffaloes.

Next in importance to cattle in the district is the buffalo. There are two distinct breeds of buffaloes met with. The most important is the Sutlej breed which is indigenous to the Bet where there is a large number raised from year to year. This

CHAP. II. A. Agriculture including Irrigation. (g) Stock— (ii) Buffaloes.

is perhaps the finest breed of buffaloes in the Punjab and it reaches a high state of perfection in this district. The breed is most notable for its size and massiveness. The head is large and somewhat coarse, the frontals are very prominent; the horns form a short close spiral very thick at the base and sharply pointed; the neck and fore-quarters are fairly light, the body gaining greatly in breadth and depth towards the loins and flank; the tail is well set on and long, terminating in a tuft of hair that often sweeps the ground; the legs are short and very stout with well-developed symmetrical feet; the udder is enormous, extending well forward and well up behind with four well developed teats about four inches long, rendering milking an easy operation. The skin is usually black, sparsely covered with long rather coarse black hair; the brown colour is not uncommon and another variation of colour is black with white spot on the forehead and the fetlocks and the tip of the tail white, called "Panj Kalyan", which, being usually associated with a wall eye, gives a very striking appearance to the animal. The average milk yield of the breed is from 10 to 12 seers a day in the full flush of the milking period, but it may be as high as 15 or even 20 in exceptional cases.

The other breed does not really belong to the district, but is imported from Rohtak and Jind. This is very different to the indigenous breed being of a much lighter build. The horns are long and sweep backwards, downwards and outwards and curve upward at the point. There is not the same depth of flank and width of pelvis which gives the Sutlej breed its characteristic "milchy" appearance. The quarters droop and the tail is short. The legs are much more slender, usually covered with brown hair, giving a "washy" appearance to the animal as compared with strong jet black of the other breed. The indigenous breed is much the better of the two. The other is only imported by the poorer people because they are cheaper. The milk yield of this breed is considerably less than that of the Sutlej breed.

With the spread of irrigation the demand for female buffaloes has increased greatly and prices have gone up accordingly. A good household buffalo of the Sutlej breed will cost from Rs. 200 to Rs. 300, and I have known Rs. 500 to have been offered for a specially good specimen.

The presence of the Rohtak and Jind buffaloes shows that the district does not supply its own requirements in spite of the large herds owned by the Labanas on the river bank. There may be a certain number of high class animals exported from this

part, but the Rohi of the district affords the chief market for the Bet. The export trade consists chiefly of old and inferior class animals which are purchased at the Muktsar and Jalalabad Fairs by Gujars from Rawalpindi, Campbellpore and other districts of the North Punjab.

CHAP. II. A. Agriculture including Irrigation. (g) Stock—(ii) Buffaloes.

The female buffalo is admirably suited to the requirements of the present day circumstances in agricultural areas like Ferozepore and she is the chief source of milk and its products in the household, the cow playing a minor part in this respect and only approaching her in value where the production of draught stock is of importance. She requires little attention, thrives well on stall feeding, and gives an excellent return for her up-keep.

In spite of the large number of buffaloes in the district export of *ghi* is very limited. A certain amount goes to Bikaner, but it is mostly consumed within the district. This trade is chiefly in the hands of the Labanas who own the herds in the Bet. The male buffalo as in all parts of the Punjab is finding it more and more difficult to exist in the district. The reasons for this are several. Although of enormous weight and strength and capable of taking a heavy load they are very slow and do not stand the heat well. They are giving place to the large draught bullocks that are being produced nowadays by the Hissar-bred bulls. These are preferred to the buffalo because they are almost equally strong and faster and although they are much more expensive the Jat in his present affluent circumstances can well afford the price and they appeal to him most. The buffalo is therefore disappearing from the roads. They are still used largely in the Bet for agricultural and well work, but the large majority are sold off when very young, for a few rupees, to be slaughtered for their hides. A certain number are necessarily retained for breeding purposes. These are as a rule selected with considerable care and attention to the milking qualities of the mother.

Buffalo-breeding does not suffer from the practice of letting bulls loose on religious grounds as is the case with cattle, and on the whole it is conducted on satisfactory lines within the district. There is a paucity of good buffalo bulls however and a large number of the cows must necessarily be covered by young inferior males.

(iii) Camels.

The camel occupies a very important position amongst the domestic stock in the district. Camels used to be bred in considerable numbers, but at the present day a herd of "*dachis*"

CHAP. II. A. Agriculture including Irrigation. (e) Stock— (iii) Camels.

or females is the exception in the district. These herds are only to be found in the hands of the Bishnois in the Abohar Sub-Tahsil and even they are very small, numbering from 15 to 20 head at the most. There are few households however in the Rohi without one or two female camels. They are used for transport in most parts of the district and, where the soil is light, they take their full share in the usual agricutural operations. Camels are found in by far the largest numbers along the south-eastern part of the Fazilka Tahsil. They are mostly of the Bagri breed.

The male is a very tall, handsome animal, essentially a riding camel. He is hardy and fast and can do a long journey in good time without much discomfort to himself or the rider.

Breeding is conducted on the whole with great care, the sire being very carefully selected and cared for as indicated by the excellent appearance these animals make in the show ring at the various fairs.

The sum total of the camels bred in the district must be considerable and there is a considerable export of young camels from one to two years old. The chief market for these is the Lyallpur Colonies whence buyers come to the Muktsar, Abohar and Jalalabad fairs. These young camels make from Rs. 50 to Rs. 80 each, but a good mature riding camel will cost anything between Rs. 200 to Rs. 300 A few camels are imported from Bahawalpur State. They are chiefly used for heavy transport work along the river banks. They are not popular however, the indigenous type being preferred as being a better general purpose animal.

The recent quinquennial census of stock shows a considerable decrease in the number of camels. This is due to the dispersal of herds in preference of agriculture and the curtailment of grazing grounds. The change that has taken place in the Abohar fair in the last six years is most striking. This used to be almost exclusively a camel fair, whereas it is now the most important cattle fair in the district and comparatively few camels attend.

(iv) Sheep.

Ferozepore ranks as one of the best sheep-breeding districts in the Punjab. The soil and climate of the Rohi is admirably suited for the production of an excellent quality of wool, and, convenient as it is for the central wool market at Fazilka, the industry is prosecuted with more care and persistence than in most districts.

CHAP. II.A. — Agriculture including Irrigation. (g) Stock— (iv) Sheep.

There are two distinct breeds of sheep met with, each of which has its own advantages in the eyes of its respective adherents. For quality of wool the best breed is that found in the most southern parts of the district on the borders of Bikaner. It is known locally as the "Buchi," "Thali," or "Bagri" breed. It may be described in comparison with other breeds in this country as being rather small and light of build. The muzzle is fine, nose is slightly roman, forehead is covered with wool, the ears, which are most characteristic of the breed, are short, thick and immobile, the neck is scraggy, the shoulders are narrow, and the chest is flat, loins narrow, and quarters drooping, giving an arch to the back; the fleece is soft and long and comparatively free of dead hair. The belly and legs are well covered to below the knee; the legs are not well set on as a rule. The colour is almost invariably white. The breed is well suited to a warm, dry climate, but does not do well away from its native environment. Even a comparatively short transfer to another part of the district towards the Sutlej has its evil effect. The sheep do not thrive on the change of pasture, and are highly susceptible to parasitic diseases, which prevail in such parts, and the wool loses its quality.

The other breed, called "Katari," is found towards the north of the district near the river. This breed is much bigger and of a more robust constitution. The ears, which are long and drooping, distinguish it at once from the "Buchi" and a brown or black head and ears is also very common. It excels as a mutton producer and the ewes are an important source of milk supply to the household. The wool of this breed, however, is inferior in quality, being coarse and containing a considerable amount of dead hair. There is a good deal of intermingling of the two breeds in the district, but the half-breed is not very popular. Fazilka Tahsil claims the greatest sheep population, and in the Abohar Sub-tahsil the best wool is produced.

The sheep in the district are largely in the hands of *kamins*, who are professional shepherds, but there is a tendency for the *zamindars* to give increasing attention to sheep as a source of profit. A large number are held in their interest by the *kamins* on the half *batai* system. These shepherds, as a rule, devote their whole attention to sheep and they are not without a very sound knowledge of their successful management. As a rule, breeding is conducted with no little attention to selection. Rams are carefully selected from the young stock annually, and all the other male produce is castrated and sold off to butchers at about 18 months' old. There is no selection of ewes, however, thus their methods fail to effect improvement. Ewes will breed

CHAP. II, A.
Agriculture including Irrigation.
(g) Stock—
(iv) Sheep.

until five or six years of age or more, when they find it difficult to support themselves from loss of teeth and have to be sold to the butchers. Lambing takes place twice a year in March and April and September and October. If fodder is plentiful, some ewes will produce two crops of lambs in the year. Shearing is done twice a year in April and October. As a rule, the wool is sold on the sheep at so much per head, the purchaser undertaking the clipping. The clip is sold to brokers in Fazilka and Abohar, whence it is exported direct to Liverpool.

As already noted, the best wool is produced by the "Buchi" or "Bagri" breed. Not only is it of good quality, but it is very clean and, as a rule, is well harvested. It, therefore, commands a much better price than that of the "Katari" breed, which is not only of inferior quality, but is usually put on the market very dirty. The average clip of both the breeds is about one seer, but it varies greatly with the feed and keep and if well cared for the sheep may produce as much as 2 and 3 seers at one clipping. The price of wool varies from Re. 1 to Re. 1-8-0 and Rs. 2 per fleece according to the state of the market.

The figures of the recent census show a great decrease in the number of sheep in the last five years, but it is doubtful if this decrease is real. The general opinion is that sheep are really on the increase. The Census figures are liable to variation, however, according as they have been recorded before or after the annual sales of the extra male stock. This is a regular trade. They are bought by dealers who work up through the district from Bikaner, taking large flocks towards Lahore and Amritsar for slaughter.

The price of sheep has gone up considerably of late. A good ram for the flock will cost from Rs. 15 to Rs. 20 and even Rs. 30. Ewes of the "Buchi" breed make from Rs. 6 to 8 in their own country, young males somewhat less, but I know of a draft of 200 young males that were bought at Rs. 7-8-0 a head in Bikaner, and half of them sold for Rs. 9 a head in Abohar. For the "Katari" breed the prices are about the same.

Recently an attempt has been made to improve the wool by the use of half-bred merino rams and there is every promise of success attending the experiment. These rams are bred on the Hissar Cattle farm. The fact that about 30 of these rams were purchased at Rs. 10 a head by private owners is interesting as

showing that the bigger *zamindars* are not entirely indifferent to the wool-growing industry.

CHAP. II. A.

Agriculture including Irrigation.

(g) Stock—(iv) Sheep.

The following figures obtained at the April shearing of a "Buchi" flock run on the Chak Hiraj farm by the Mamdot State, in which a couple of these half-bred merino rams were used, are interesting :—

Of eight old Bikaner ewes the total clip was 9 seers or an average of 1 seer and 2 chhataks.

Of seven wether hoggs, *i. e.*, about a year old, by the half-bred merino ram, the total clip was 12 seers 9 chhataks or an average of 1 seer 12½ chhataks.

Of eight ewe hoggs, *i. e.*, about one year old, by half-bred merino rams, the total was 13 seers 2 chhataks or an average of 1 seer 10¼ chhataks.

These sheep were clipped in very bad condition : otherwise the results would have been more in favour of the merino-bred stock.

At Abohar these rams are also doing good work. There are several of the young stock coming on, and they promise to turn out much superior to the indigenous sheep for wool production. The climate is severe on the rams, however, and several have died off in the hot weather.

Allusion has already been made to the milking proclivities of the "Katari" breed. This is an advantage over the "Buchi" breed of considerable importance to the owners. Ewe-milking is practised throughout the area, where the "Katari" breed exists and is an important factor in domestic economy, the milk being very rich in butter fat.

(v) Goats.

Goats are kept in large numbers throughout the district, generally along with sheep. According to the recent quinquennial census their numbers are increasing.

The breed has no very distinctive characteristics. They are small in size with comparatively short horns and medium long ears. The hair is not very long and the milching qualities are not very great A she-goat will give on an average half a seer to a seer of milk a day if well fed.

They are kept chiefly by *Kamins* who depend on them largely for their milk supply. They are allowed to graze on fallow and stubble, their dung being of high manurial value.

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Agriculture including Irrigation.
(g) Stock—
(v) Goats.

The hair is used locally for making ropes and saddle bags.

The surplus stock is sold off annually and goes chiefly to Lahore and Amritsar to be slaughtered for the hides and butcher meat. Goat flesh is used largely in the district and fetches 6 annas a seer in the Ferozepore market.

Breeding is conducted with a fair amount of care as to selection of sires, but the she-goats are not selected so that improvement of the breed is not effected.

If the goats are kept in good condition with plenty of food two crops of kids may be produced in a year in the spring and autumn. The rule is only one crop, however, at either of these periods.

There is a tendency for the goats to decrease in numbers in the district in favour of sheep which are becoming more and more valuable. Goats are only kept by the poorest classes who are dependent on them for their milk supply.

(vi) Fairs and shows.

There are three well-established fairs and shows held in the district at Jalalabad, Muktsar and Abohar. The first of these is held under the auspices of the Mamdot State and was established in 1888. The Muktsar fair was started in connection with the annual Sikh Maghi in the middle of January of 1904 and a year later Abohar fair was instituted. All these fairs are very similar in character. Jalalabad and Muktsar are perhaps more important as horse fairs and at both the horse trade is very considerable. The cattle trade at these fairs is not so important and is generally confined to the sale of very inferior and worn out buffaloes and cows. Abohar fair was originally a camel fair, but now although there is still a considerable camel trade done it is perhaps the most important fair in the district for cattle and a large trade in young stock is carried on. The camel trade of the district is not confined to this fair, but both Jalalabad and Muktsar have a large share.

In addition to the trade large sums of money are offered as prizes with a view to improving the breeds of stock. At Jalalabad fair Rs. 1,000 is provided by Mamdot State. At Muktsar, in addition to an Imperial grant of Rs. 500 for horse-breeding, Rs. 500 is provided from local funds and at Abohar Rs. 350 are provided from local funds. At each of these fairs the competition for prizes is very keen as a rule and some very excellent exhibits, both amongst horses and cattle, are produced. More recently classes for sheep and goats have been opened at these fairs.

CHAP. II. A. Agriculture including Irrigation. (g) Stock— (vi) Fairs and shows.

In addition to these older fairs a large number of smaller fairs have been started in the district at Ferozepore, Zira, Bagha Purana, Bhuchcho and Moga. The volume of cattle trade in the district is perhaps not such as demands so many fairs, and it is doubtful if they will all survive long. A certain amount of trade is done at them, however, and they form a not inconsiderable source of income to the local funds.

It is a doubtful question whether the award of prizes at these fairs has done much for stock-breeding in the district and compared with what has been done by the provision of good stallions and bulls, the influence of the fairs has been very small indeed. Any improvement of the stock in the district must be credited to the supply of superior sires and not to the distribution of prizes.

(vii) Contagious diseases.

Generally speaking the district is a comparatively healthy one and it is only along the Bet that the common epidemic diseases of stock prevail to any serious extent.

Rinderpest is the most important disease in the district and accounts for the greatest mortality. It is not so much confined to the banks of the river as some of the other diseases and is well known throughout the district by a variety of names, such as *Pir*, *Wah*, *Sitla*, *Chechak* and *Mokh* in the Bet and usually as *Mannow* in the Rohi. It is a very highly contagious disease and soon spreads in a herd and from one herd to another. It is generally on the river banks where cattle are collected for grazing that it starts and thence spreads throughout the whole district. Fortunately the district has been practically free from this disease in the last two or three years. In 1912 according to the reports of Patwaris and the Veterinary Staff only 62 cases were met with, of which 36 died. Last year (1913) the disease was not reported at all except in Ferozepore City and a few of the surrounding villages, but the outbreak was checked before the disease became very widespread.

The people are beginning to realize the nature of this disease now and they will segregate sick animals. There are various forms of treatment which are all more or less of the same nature, being infusions made of a variety of plants and leaves, such as the bark of pomegranate, the leaves of *kikar*; of course there is the universal administration of milk and *ghi*.

The next disease in importance in the district is *Hæmorrhagic Septicemia*. This disease is more confined to the banks of the rivers where it is endemic, appearing from year to year

CHAP. II. A.
Agriculture including Irrigation.
(g) Stock—
(vii) Contagious diseases.

in Zira, Ferozepore and Fazilka Tahsils. At the present time it is much more prevalent in the district than rinderpest and scarcely a month passes in which it is not reported. In the last two years 1912-13, 366 cases were reported, of which 300 proved fatal. This disease is known in the district as *Bheri*, *Gal Ghotu* or *Gari*, signifying swelling of the throat which is one of the characteristic symptoms. It is very rapidly fatal and little attempt is made at treatment by the *zamindars*. Similar concoctions are given as in rinderpest and the swelling of the throat is fired with a hot iron, but the treatment meets with practically no success.

Black-quarter is met with in the district in the Bet, but it is of much less frequent occurrence than either of the above-mentioned diseases and anything like an extensive outbreak of the disease is unknown. Sporadic cases do occur, however, and it is well known to the people along the riverain tracts by the name *phar sujan* which means swollen quarter and like the English name describes the characteristic symptom of the disease. The local treatment of this disease consists of drenching the animals with infusion of henna and applying a mixture of *kala zira, ambar bel,* salt and oil to the affected quarter, but here also it is futile.

Foot and mouth is the most widespread disease of stock in the district and although fortunately it is very rarely fatal, it causes a considerable loss by rendering plough and milch cattle useless during an attack which may be prolonged for weeks. The disease is very highly infectious and spreads very rapidly and once it starts it usually runs a prolonged course throughout an extensive area. It is known locally as *Munh khur*, the characteristic lesions being in the mouth and feet. The disease is treated by giving decoctions of *kikar* bark and solution of alum for the lesions of the mouth. For the feet the animals are made to stand in hot sand or ashes and a solution of alum or decoctions of *naspal* or *gall* are applied. The animals are also given milk and *gur* to maintain their strength.

Other diseases that occur in epidemic form are parasitic diseases such as *Gillar* or *Pani lag* and liver rot. The ravages of these diseases are chiefly confined to sheep and goats that are grazed on pasture liable to be inundated. The losses from them on the Bet are very considerable.

Sheep-pox and an epidemic form of pneumonia affecting sheep and goats are also fairly common and cause no little damage to the flocks.

CHAP. II. A.

Agriculture including Irrigation.

(g) Stock—

(viii) Other diseases.

Almost equal in importance to these contagious diseases are the non-contagious every day ailments to which stock are liable. In Ferozepore the loss from these must have been very great indeed before the existence of the Veterinary hospitals. This is shown by the number of animals that are treated in the hospitals at the present day, a great many of which would certainly die prematurely in the absence of proper treatment.

(ix) The Civil Veterinary Department.

As far back as 1885 the first attempt to provide skilled treatment for animals was made in the district when the district board appointed a Veterinary Assistant. He was in charge of the whole district with his head-quarters at Ferozepore, but the amount of work he was called upon to do soon indicated the necessity of increasing the staff. Three more were, therefore, appointed with their head-quarters at Muktsar and Zira in 1888 and another in 1890.

On the provincialization of the Civil Veterinary Department in 1901 the scale sanctioned provided for a man in each tahsil and one to tour in the whole district. This scale has since been completed and more recently in response to popular demand an extra man has been appointed for Abohar Sub-tahsil. In addition to these seven men the district shares the services of a Veterinary Inspector with Montgomery District. Each of the Tahsil Veterinary Assistants including the one at Abohar is in charge of a Veterinary Hospital at the tahsil head-quarters. All the hospitals in the district, except Muktsar and Abohar, are accommodated in buildings more or less of the standard plan adopted for the whole of the Punjab and all are fully equipped with medicines and instruments. The Itinerating Veterinary Assistant tours throughout the whole district.

The staff are largely engaged in dealing with contagious diseases. Outbreaks of diseases are reported to them by the patwaris and lambardars. On receipt of the information the Veterinary Assistant in whose tahsil the disease occurs immediately proceeds to the spot and takes the necessary steps to arrest the outbreak.

Great progress has been made in the district in dealing with contagious diseases. The people are now well aware of the advantage of proper preventive measures and in very few instances is any difficulty met with in having cattle inoculated against any disease when necessary. Wherever they go the Veterinary Assistants explain to the *zamindars* the nature of those diseases and on the whole the people take an intelligent

CHAP. II. A. — Agriculture including Irrigation. (g) Stock— (ix) The Civil Veterinary Department.

view of the matter and do what they can to carry out recommendations as to disinfection and segregation of infective animals.

In dealing with these diseases the chief difficulties in the district to be contended with are the dilatoriness of patwaris in reporting disease and the proper disposal of infective carcases. These last are usually skinned by Chamars just outside the village and left to be consumed by dogs, jackals and carrion birds who spread the contagion over a wide area.

When not engaged with contagious disease the Veterinary Assistants remain at head-quarters where their time is fully occupied in treating a large number of animals that are brought for treatment daily. This is by no means an unimportant branch of the work and the popularity of the Veterinary Hospitals is very marked in the district. Treatment at the hospitals used to be free to all who did not pay income-tax, but now all who pay over Rs. 50 land revenue are charged. Recently, too, the scale of fees has been doubled for out-door patients and this naturally has a tendency to keep away many who would otherwise take advantage of the hospitals. The result is that although the income from the hospitals increased from Rs. 1,062 in 1911-12 to Rs. 2,871 in 1913-14, the number of animals treated fell from 12,232 to 9.440. The total number of animals treated by the staff at the hospitals and on tour was 13.158 in 1913-14.

These figures show that the hospitals are being well utilized in the district and when the people become accustomed to the higher scale of fees they will probably increase still further.

In addition to treatment of disease the staff are continually engaged in advising the people as to improved methods of stock-breeding and mangement and the progress that has been made with the work of castration of young and inferior male stock indicates that good work is being done in this respect.

Besides the Veterinary Assistants there is a compounder at each Veterinary Hospital and the usual menial staff who are provided by the district beard. The staff is under the supervision of a Veterinary Inspector whose services are shared with another district and the Superintendent, Civil Veterinary Department, South Punjab.

On the whole the department has made progress in recent years in the district. As indicative of the demand for skilled treatment of animals there is the opening of a new hospital at Abohar and in the buildings at Zira and Fazilka, some of which

were built by private individuals, we have concrete testimony of the public's appreciation of and sympathy with the work. This is only natural in a district where all classes of stock are of comparatively high value and in few districts are the cattle held in higher regard by their owners than in Ferozepore."

CHAP. II. A. Agriculture including Irrigation. (g) Stock— (ix) The Civil Veterinary Department. (x) Horses, &c.

The figures relating to equine stock are given in table 23, part B. The district is not really a horse-breeding one; a few wealthy men keep a number of mares and breed good stock especially in parts of Fazilka. The Mamdot estate maintains a stud farm at Chak Haraj, where the Guru Har Sahai estate also maintains a certain number of mares.

There are stallion stables at all tahsil head-quarters and also at Abohar and Malaut in Fazilka Tahsil and at the Mamdot stud.

(h) Irrigation.

The following table shows the percentage of the cultivated area in each tract which is irrigated by various means :—

—	By Sirhind Canal.	By Grey Canals (inundation).	By Grey Canals and wells.	By wells.	*Sailab.*
Moga	23	3	..	1	...
Zira		14	3	19	2
Ferozepore... ..	...	12	6	12	5
Mamdot Jagir .	...	37	8	13	11
Muktsar	39	2	...	...	...
Fazilka	47	6	1	3	1
Total District .	29	8	2	4	2

Thus in one way or another a large part of the district is protected by irrigation.

(i) Sirhind Canal.

By far the most important factor in the irrigation of the district is the Sirhind Canal. For administrative purposes as far as this district is concerned there are three divisions, each under the charge of an Executive Engineer, *viz.*, the Ludhiana Division within the jurisdiction of which falls the eastern part of Moga, the Bhatinda Division which controls all irrigation done in this dis-

CHAP. II A. Agriculture including Irrigation. (b) Irrigation— (i) Sirhind Canal. Bhatinda Branch.

trict from the Bhatinda Branch, and the Ferozepore Division which deals with the rest of the irrigation from the Abohar Branch and Sutlej Navigation Channel which does not fall within the sphere of the Ludhiana Division.

The Bhatinda Branch runs through the Mahraj *ilaka* and the southern part of Muktsar and ends at Raike in Patiala territory three miles from the Fazilka border after a course of 100 miles. It also irrigates the southern part of Moga and the south-eastern corner of Fazilka by its distributaries. The following are the principal distributries irrigating in this district :—

Distributary.			*Sphere of irrigation.*
Raikot	...	...	Moga.
Dhipali	...	...	Mahraj *ilaka*.
Bhadaur	...	...	Ditto and Moga.
Phul	...	...	Ditto.
Kot Bhai	...	...	Muktsar and Fazilka.
Bhatinda	...	...	Muktsar.
Bahma	...	...	Do.
Teona	...	...	Do.
Lambi	...	...	Fazilka.
Lal Bhai	...	...	Do.
Sukhchain	...	...	Do.

The Bhatinda Branch is bridged at the following places within or near the limits of this district :—

Mile 64, Mahraj	...	...	Masonry cart bridge.
" 66, Mari	...	...	Girder cart bridge.
" 70, Poohla	...	...	Fall and masonry cart bridge.
" 72, "	...	...	Girder foot bridge.
" 76, Gobindpura		...	Do. cart bridge.
" 78, Bibiwala	...	...	Fall and masonry cart bridge.
" 90, Teona	...	...	Ditto ditto.
" 94, Jhumba	...	...	Masonry cart bridge.

There is a flour mill with four sets of stones at Sahna Khera on the Lambi Distributary (11th mile).

The Abohar Branch.

The Abohar Branch enters the district at 39½ miles of its length in the lands of Daodhar, where its bed width is 74 feet and its maximum carrying supply 7½ feet depth of water, and terminates its course as a main canal, 126 miles from its head, near the village of Abohar, Fazilka Tahsil, where its capacity has been reduced to a bed-width of 22 feet and a maximum depth of water

6 feet. The water is, however, carried on for another 18 miles in a main distributary called the Panjawa Rajbaha, which ends on the boundary between this district and the Bikaner State at the village of Koil Khera.

The Abohar Branch is bridged at the following points in this district :—

42	mile,	Daodhar lock and fall.
45	„	Badhni bridge.
48	„	Rania foot bridge
51	„	Gholia fall.
54	„	Phulawala bridge.
58	„	Channuwala fall and bridge.
60	„	Datewal cart bridge.
62	„	Rajiana bridge.
64	„	Samalsar bridge.
66	„	Do. fall and bridge
67	„	Panjgrain Khurd.
69	„	Do Kalan.
72	„	Sibian fall and bridge.
74	„	Dhilwan bridge.
86	„	Harike Kalan bridge.
90	„	Asabuttar bridge.
94	„	Bhullar bridge.
99	„	Sotha fall and bridge
101	„	Chak Duluwala foot bridge.
102	„	Maharajwala bridge.
105	„	Saouke foot bridge.
107	„	Jhurar bridge.
111	„	Alamwala bridge.
113	„	Sarawan fall and bridge.
116	„	Kattianwali bridge.
120	„	Chandan Khera bridge.
123	„	Gobindgarh bridge.
126	„	Regulator Panjawa Rajbaha.

CHAP. II. A.

Agriculture including Irrigation.

(h) Irrigation—

The Abohar Branch.

The following are the principal distributaries:—

Distributary.		*Sphere of irrigation.*
Jagraon	.	Moga Tahsil.
Manoke	..	Do.
Raonta	...	Do.
Bagha	...	Do
Mari	.	Do.
Sibian	..	Do.
Faridkot	...	Moga and Muktsar.
Jaitu	...	Ditto.
Kot Kapura	...	Muktsar.
Rupana	..	Muktsar and Fazilka.
Doda	..	Ditto.
Arniwala	...	Ditto.
Alamwala	...	Ditto
Karamgarh	...	Fazilka.
Malukpur		Do.
Aspal	...	Do.
Saranwan	...	Do.
Panjawa	...	Do.

There are flour mills each with five sets of stones at the Gholia, Channuwala, Samalsar, Sibian and Sarawan falls.

Sutlej Navigation Channel.

At the 48 mile of the Abohar Branch the Sutlej Navigation Channel has its head, and, running in a north-westerly direction, tails into the river Sutlej between the villages of Palla and Megha.

This branch has a total length of 47 miles and bed width of 30 feet; the banks, however, have been so arranged as to allow of its being widened to 60 feet hereafter, if necessary. The branch is not intended to be used for irrigation generally, though it has been found necessary to allow a small *rajbaha* from it for land which could not be watered from the Abohar Branch. This channel was originally intended for navigation purposes mainly, but is now being used only as an escape for the Abohar Branch.

CHAP. II. A.

Agriculture including Irrigation.

(b) Irrigation—

Sutlej Navigation Channel.

It is bridged at the following places :—

0 mile,		Rania lock.
2 mile,		Foot bridge.
5	,,	Chirak lock and fall and bridge.
8	,,	Foot bridge.
10	,,	Gill lock and fall and bridge inspection *choki*.
12	,,	Foot bridge.
15	,,	Jaimalwala lock and fall and bridge.
18	,,	Foot bridge.
19	,,	Baraghar lock and fall and bridge.
22	,,	Phidda lock and fall and bridge inspection *choki*.
24	,,	Mudki bridge.
27	,,	Patli lock and fall, and bridge.
28	,,	Foot bridge.
32	,,	Ghal lock and fall and bridge.
33	,,	Ferozshahr bridge, inspection *choki*.
36	,,	Ugoki lock and fall and bridge.
40	,,	Watan bridge and inspection *choki*.
43	,,	Foot bridge
45	,,	Atari bridge
46	,,	Langiana fall and bridge.

Navigation used to be continued up to the city of Ferozepore by a still water channel, four miles long, called the Ferozepore Navigation Channel, which, taking out of the Sutlej Navigation Channel just below the Atari bridge, runs first close along the district road, and then occupies a portion of the Sukkar Nala, a former river channel, and finally ends close to the city walls. There are two foot bridges over it in the first and second miles.

Navigation cannot be carried on in the lower portion of the Abohar Branch below the 51st mile fall, though many of the bridges had been specially built for such traffic. Communication with the river is now impossible as the Palla Megha lock was washed away by the river in 1912 and the Langiana fall, which is not supplied with a lock, was constructed in its place. Practically, however, there was no boat traffic on this channel even before this time.

CHAP. II. A.

Agriculture including Irrigation.

All these principal distributaries with their numerous branches and minors are the property of Government.

The system of irrigation may be briefly described as follows :—

(i) Irrigation—

Sutlej Navigation Channel.

The country is divided into a series of blocks of commanded area locally called *chaks*. To each *chak* is allotted an outlet (*moga*) designed to afford irrigation to a certain percentage ranging from 33 to 43 per cent. of the commanded culturable area of the *chak* in the Bhatinda Division and sometimes as high as 50 per cent. on the Abohar Branch. The Canal Department prepare *chakbandis* of all outlets, showing the areas of various owners to be irrigated therefrom and the extent of *waris* or turns. From this outlet the villagers construct their own watercourses and make their own arrangements regarding the distribution of the water; in case of any dispute the canal officers draw up a *warabandi* or list of the order of turns from the *chakbandis* to be acted upon. The dimensions of these outlets are reckoned in terms of *nals*, or pipes, because the local *zamindars* do not understand the discharge factor. The *nal* is a pipe with a diameter of six inches.

Practically all the irrigation is by flow (*tor*), but there are a few villages where the water has to be raised by means of *jhallars* and in one village scoops (*chatta*) worked by men are in use.

On the average of the ten years ending 1913-14 the annual area of crops grown with the aid of Sirhind Canal water is 484,119 acres of which 3,25,093 acres or 67 per cent. are *rabi* crops. 453,651 acres or 93½ per cent. of the area sown matured. The principal crops grown are wheat and gram in the *rabi* and fodder crops, such as *chari*, *jowar* and *gwara*, in the *kharif*; a certain amount of barley is also grown.

The average demand of water-rates for the last six years ending 1913-14 has been Rs. 18,69,742.

The schedule of water-rates in force will be found in Appendix V. It should be noted that zone II rates apply to Fazilka only.

(ii) Grey Canals.

Next in importance as a source of irrigation to the Sirhind Canal comes the system of district inundation canals known as the Grey Canals. The history of these canals and the discussion of the problems connected with them will be found in the Report on the Condition and Future Management of the Grey Canals printed in 1913. In view, however, of the important influence they exert on the riverain and lowland tracts the following brief account of these canals may be inserted here :—

In 1874 Captain L. J. Grey was appointed to the charge of

the Ferozepore District. He was struck by the necessity of introducing some form of irrigation in villages which had suffered diminution of river *sailab*. His experience in Bahawalpur State led him to recognise the feasibility of constructing a system of inundation canals. He accordingly set to work, and in November 1874 reported the completion of seven small canals with a mileage of 52 miles which had irrigated 6,535 acres. He had the benefit of the assistance of Mr. Barnes, Superintendent of Irrigation in Bahawalpur. Work was pressed on by Captain Grey with the assistance of Mr. Fanshawe, Assistant Commissioner, and after the canals had been examined and reported on by a Canal Engineer, Mr. E. C. Palmer, who pointed out their numerous defects from the professional point of view, Government sanctioned the use of the Sutlej water on condition that "no user will have a vested right therein, and that should the Government at any time divert or otherwise employ the water no claim for compensation will be entertained".

By the end of 1875 the following canals had been dug, *viz.*, the Aghawah, Daulatwah, Bacherewah, Mayawah, Butewah and Jalalwah by the *zamindars,* and the Nizamwah, Khanwah and Panjewah, together with what is now the head reach of the Mubarikwah, *viz.*, the Baggewah, at the expense of the Nawab of Mamdot. The difficulties encountered and the means by which they were overcome will be found fully described in the printed reports on the canals written by Mr. Fanshawe in 1875 and by Captain Grey in 1876.

In 1877 the question of special establishment for these canals was raised, as it was found impossible for the ordinary district staff to devote sufficient time to their management. After lengthy correspondence, in the course of which Major Grey, who had been transferred, gave it as his opinion that a trained engineer was not necessary, Babu (afterwards Rai Bahadur) Maya Das was appointed Extra Assistant Commissioner in charge of the canals, with an establishment the cost of which was fixed at Rs. 9,400 per annum.

When Captain Grey left the district the work languished somewhat, but on his return in 1880 he pressed on further developments and the Barneswah and Kutbwah (a Mamdot Canal) were dug.

In 1882-83 when Colonel Grey was Commissioner of the Hissar Division, he turned his attention to Fazilka, which was then included in the old Sirsa District. The Fazilwah was dug and

CHAP. II. A.

Agriculture including Irrigation.

(A) Irrigation—

(ii) Grey Canals.

the old Mamdot Baggewah was enlarged and continued into Fazilka, under the name of the Mubarikwah, while the Panjewah was extended into Fazilka, the extension being given the name of the Shaukatwah. The Fazilwah started running in 1883 and was enlarged in 1884, in which year the other two canals were also completed.

Since Colonel Grey's time two new canals have been dug, *viz.*, the Ilahiwah, which is really a branch of the Aghawah, in 1897 and the Kingwah in 1906.

Clearance system.

The system of clearance adopted for the Ferozepore canals was that known as the *dak* system which is described in Colonel Grey's District Canal Manual, 1885. A certain length of excavation proportioned to the area irrigated in the previous season was allotted to each irrigating village, and the villagers were required to perform this task either personally or through a contractor within a fixed period, in default of which they might, under the terms of the canal *wajib-ul-arz*, be charged a penal rate of 8 annas per hundred cubic feet. In 1882 certain villagers petitioned against this system, but on the Deputy Commissioner's explanation Government decided that no change was required.

When the system by which the *zamindars* did the work of silt clearance themselves broke down the practice was introduced of levying an annual *ihdasi* or silt clearance rate in addition to the *bach* or establishment rate. This *ihdasi* rate was calculated separately annually for each canal after considering the amount of work required on the canal and the area it had irrigated. In 1908, however, a system of fixed annual *abiana* at the rate of one rupee per *ghumao* of crop matured was introduced, rice however being charged double rates. The power to fix the rates of *abiana* rests with the Jalsa Bach or assembly of the irrigators.

In the recent report on the canals proposals for the radical reform of the establishment employed on these canals were submitted. The system of management and the establishment now sanctioned may be briefly described as follows :—At the head of the Grey Canals is the Superintendent and his Engineering Assistant with two Supervisors; the number of Sub-Overseers will be increased until there is one for each canal and the old Daroghas will gradually be abolished. The Naib-Tahsildars will be done away with and the work of deciding objections and the other miscellaneous work will now be done by the ordinary district staff.

This system should be more economical than the old one and also I think will promote efficiency from the engineering point of view.

CHAP. II. A. Agriculture including Irrigation (A) Irrigation— (ii) Grey Canals— Effects of the Grey Canals.

In the purely riverain tract which is subject to river floods the canals have had practically no effect except in a few isolated cases where their embankments may have prevented the spread of river flood. In the rest of the Bet I think the spread of *kallar* and weeds with the consequent decline in cultivated area must be ascribed to the canals, though it must be remembered that but for the canals many hundreds, perhaps I should say many thousands, of acres which now bear crops would be lying waste. In the Rohi tract the canals have done nothing but good : the light soil does not become water-logged and soured by *kallar*, while to some extent the silt carried by the canals has improved the texture of the land. To my mind the greatest evil caused by the canals has been the decline in well irrigation.

Of course the whole future of the Grey Canals is bound up with the projected Sutlej Canal. Such canals as take off the river below the head-works of the new canals will be rendered useless at any rate as inundation canals.

List of canals.

The following is a list of the canals with other information regarding them :—

Canal.	Year when dug	Mileage of		Commanded area, acres.
		Main Channel	Branches	
Kingwah	1906	29	19¼	[illegible]
Aghawah	1875	30	37½	19,200
Daulatwah	1875	40	26¾	24,030
Habiwah	1897	39	51¼	47,814
Bacherewah	1875	42	47½	21,113
Barnewah	1875	37	29	13,487
Mayawah	1875	40	30¾	18,063
Butewah	1875	28½	11¼	17,612
Jalalwah*	1875	46	46¼	47,745
Nizamwah†	1875	45	57	57,078
Khanwah†	1880	25	17	19,372
Kutbwah†	1880	32	17¾	18,960
Panjewah†	1875	45	20½	24,991
Mubarikwah*	1875	39	[illegible]	33,229
Fazilwah	1888	28	22	26,618
Total	...	535½	475	419,291

N.B.—* Canals owned partly by the Nawab of Mamdot.

† Ditto wholly ditto.

CHAP. II. A
Agriculture including Irrigation.
(A) Irrigation—
(ii) Grey Canals—
List of canals.

It should be remarked that not all of these canals have separate mouths of their own, thus the Aghawah feeds the Daulatwah and Ilahiwah, the Barneswah feeds the Mayawah and has also been recently linked to the Butewah, and the Kutbwah, which feeds the Khanwah, itself draws its supplies from the Nizamwah. Another point to be noticed is that in some cases the tail reaches of a canal are dignified by a separate name of their own, *e.g.*, the tail of the Jalalwah is known as the Shakh Nawab, and that of the Panjewah as the Shaukatwah.

A few figures may help to give some idea of the importance of these canals to the district. On the average of the 13 years ending 1912-13 the area of crops sown with the aid of irrigation from the Grey Canals was no less than 177,335 acres, of which 149,377 acres or 84 per cent. matured. The average realizations for the five years 1908-09 to 1912-13 have been Rs. 1,65,721 on account of *abiana* and Rs. 67,268 on account of *khush haisiyati*; the *khush haisiyati* at the newly sanctioned rate of one rupee for superior and eight annas for inferior crops per *ghumaon* matured is estimated to bring in Rs. 1,12,000, though this is probably a somewhat optimistic estimate.

(iii) Wells.

Wells are important in the riverain tract and are also used to a less extent in the Mudki plain and the north-eastern corner of the Upper Rohi. The following table gives the statistics as ascertained at the present settlement :—

Tahsil.	Masonry wells. In use.	Masonry wells. Vacable.	Masonry wells. Other.	Masonry wells. Total.	*Kacha* wells.	Average area commanded, acres.	Average acres of crops per annum.
Moga	392	261	31	684	...	15	12
Zira	3.975	466	154	4,595	4	13	16
Ferozepore . ..	1.231	277	101	1,609	1	19	18
Mamdot	1,280	371	118	1.769	82	19	18
Muktsar	43	53	4	100	...	10	5
Fazilka	459	127	5	591	12	14	13
Total ...	7,380	1,565	418	9,348	99	...	...

CHAP. II. A.

Agriculture including Irrigation.

(h) Irrigation— (iii) Wells.

The fact is that true well irrigation is really only practised in the riverain tract and a small part of the Upper Rohi; elsewhere the wells are used rather as an insurance against drought and are only brought into use in dry years.

(iv) Type of well.

The type of well that prevails throughout the riverain tract is the Persian wheel on a masonry cylinder; sometimes especially in the east of the district the wheel and chain of pots are made of iron. In the uplands the usual well is the rope and bucket type though in many places owing to the rise in the water level in consequence of canal irrigation this type is largely giving place to the Persian wheel. The ordinary Persian wheel is a somewhat intricate piece of construction and is said to contain no less than 38 pieces of wood-work, each of which has its own name. The more important terms may be given here: the whole arrangement is known as *hart*; the cross beam under which the bullocks are driven round is the *kanjan*; in this revolves a post (*barol*) carrying a wheel (*chakal*) which is in mesh with another wheel (*chakli*); the *chakli* is set at one end of a beam (*lath*) projecting over the well cylinder and bearing another wheel at its other end (*bair*); the end of this beam rests on a beam (*jallan*) across the mouth of the well; on the *bair* is the rope ladder (*mahl*) carrying the pots (*tind*) which draw up the water; the *tinds* discharge into a trough (*parcha*) from which the water runs into another trough (*bari*) set at right angles and thence into yet another trough (*nassar*) from which it passes into the basin (*chaubacha*) and finally thence into the irrigation channels (*arh*); the curved beam attached to the *chakal* which carries the driver's seat and to which the bullocks are attached is the *gadhi*; the *kutta* is the ratchet which catches the cogs of the *chakli*.

The other type of well is worked with a rope (*lao*) running over a pulley (*ridh*); by this means a pair of bullocks driven down a slope (*gaun*) draw up a leather bucket (*charsa*) which discharges into a masonry basin.

(v) Cost of wells.

The cost of a well varies according to the depth, ranging from some Rs. 300, where water is near the surface, to Rs. 400 or Rs. 500 in the Moga Rohi. A rough estimate is Rs. 15 per *hath* (cubit) which is always the unit used by the people for well measurements. The gear of a Persian wheel costs about Rs. 100 or Rs. 120. The cost of a (*charsa*) is now about Rs. 13, while a *lao* costs about Rs. 4. For a well in regular use 3 *charsas* and 6 *laos* would be required per annum.

CHAP. II. A. Agriculture including Irrigation. (A) Irrigation— (v) Cost of wells. (vi) Method of sinking.

For a Persian wheel four or six bullocks are required, but for a bucket and pulley well six to eight are required. A child or an old man can drive the bullocks for a Persian wheel, but to work a *charsa* two able-bodied men are needed.

An excavation of the size of the proposed well is made in the solid upper crust of soil. When the first sandy stratum is reached a cylindrical wooden frame (*chak*) of very solid structure is prepared and on this is built the masonry cylinder (***nal***) which is carried up some feet above ground level. The sand is then gradually scooped out and the cylinder subsides, being prevented from cracking by the presence of the *chak*. Frequently especially in the Bet the wells fail to reach a really solid stratum and as a result are liable to silt or subside and crack owing to the sand being sucked away by the working of the well; sometimes large pieces of masonry fall out of the sides of Bet wells owing to the careless way in which the masonry is built; this caving is known as *jhari*. Bet wells in many cases require cleaning once or twice a year and the collection of sand, broken pots and other rubbish removed from a well is known as *jindra*. In parts of the riverain, especially in the Fazilka Hithar, a white impervious stratum known as *han* is reached; such wells have a very limited flow of water. Rohi wells generally reach a firm stratum and are much better built and hence do not suffer from these troubles. Repairs to the woodwork of wells are carried out by the Tarkhan, while the Kumhar supplies the pots and the Chamar the *charsa*. Wells are cleaned by Tobas (divers) who are generally Jhiwars by caste.

Kacha wells are easily constructed in parts of the Bet; they are merely holes in the ground lined with swathes of *sarkanda* grass or *pilchi* brushwood. They only last a year or two as a rule and are then abandoned.

In a few parts of the district some of the wells have been tubed with satisfactory results.

(vii) Quality and depth of water.

The depth to water in the riverain tract varies from 7 to 15 feet, while in Moga Rohi it is nearly 30 feet. In the Bet the quality of the water is generally good, but in the Mudki plain it is often brackish, while in the neighbourhood of the Danda it is frequently what the people call *telia* (lit. oily); this *telia* water, though sweet to the taste, is most deleterious to the soil and there are many places where the use of the wells in seasons of drought has so ruined the land that it has passed out of cultivation.

CHAP. II. B. Rents, Wages and Prices. (h) Irrigation— (viii) Other methods of irrigation.

In some parts of the Bet where there are permanent collections of water and on a few river creeks water is lifted to the level of the fields by means of *jhallars*, which are simply Persian wheels set on a deep cut made from the *jheel* or creek.

Occasionally where the levels permit water is brought from such depressions by flow through channels known as *char*; this is, however, rare.

B.—Rents, Wages and Prices.

(a) Rents—Cash rents.

In this district cash rents are not taken to any very great extent. Of course the whole of the land of the Mamdot estate is let for cash rents, but these can hardly be treated as normal rents as there are many extraneous considerations which affect the pitch of these rents. Rents for *chahi* lands range from Rs. 17 per acre in the Zira Rohi, where the wells of Dharmkot and Kot Isa Khan are extremely valuable, to Rs. 2-14-0 per acre in the Mamdot Bet. Round Ferozepore City the average rent per acre of *chahi* is Rs. 16-15-0, some of the wells letting for as much as Rs. 20 per *ghumao* (Rs. 24-3-0 per acre). On *nahri zilla* lands the rents range from Rs. 11-14-0 in the Ferozepore Rohi to Rs. 3-13-0 in the Ferozepore Bet, the tenant paying *khush haisiyati* and *abiana*; in the Muktsar Hithar where, contrary to the usual rule, the owner pays both these charges, the rate runs up to Rs. 14-6-0 per acre.

Where *nahri* Sirhind land is let for cash the tenant pays the *abiana* invariably. Rates range from Rs. 11-8-0 in Ferozepore Rohi and Rs. 11 per acre in the Grey Canals circle to Rs. 6 in the Fazilka Rohi. In a few cases Purbeah gardeners pay as much as Rs. 20 per *bigha* (Rs. 32 per acre) for exceptionally well-irrigated canal land for the purpose of growing vegetables.

The rates of cash rent on *barani* land vary widely, ranging from Rs. 10-12-0 per acre in the Zira Rohi to Re. 1-4-0 per acre in the Ferozepore Bet.

Occupancy tenants pay rents in kind in a few villages, but throughout the bulk of the district the usual rate is revenue and cesses with or without a cash *malikana*; in the Fazilka Tahsil, however, the almost universal rate is double the land revenue, the owner in this case paying the cesses.

Batai rents.

Throughout the district the commonest form of rent is by division of the produce (*batai*). The rates vary widely, but there is a marked tendency for rates to decrease as one approaches the

CHAP. II. B. Rents, Wages and Prices. (a) Rents— Batai rents.

river and as one goes westwards. On *chahi* lands the most usual rate is one-quarter of the grain only, together with a fixed area of green fodder per well; in the east of Zira, however, the *chahi* rate occasionally rises as high as one-half, while a third is also taken as is the case in Moga; rates of one-fifth also occur especially in the Fazilka Utar On *nahri zilla* lands rates of one-third and one-fourth are general, the tenant in both cases paying the *abiana* and water advantage rate. Occasionally one-half is taken, but then the owner pays half the *abiana* and water advantage rate. On lands irrigated by the Sirhind Canal the rate in Moga and the east of Muktsar is one-half, the owner paying half the *abiana;* elsewhere it is one-third and one-fourth, the tenant paying *abiana.* On *barani* lands the rate is one-half in the uplands of the eastern part of the district and elsewhere one-third or one-fourth. In many cases in addition to the share of the produce the tenant has to pay extras in cash or the revenue; in Moga these extras range from 9 pies per *ghumao* to Re. 1 per *ghumao* with one-half *batai.* In the Muktsar Hithar it is customary where the rate of *batai* is one-fourth to take an extra known as *rasum killi* at the rate of Re 1 per plough (*i.e.*, 25 *ghumaos*). In many cases what is known as *kharch* is taken; this is more especially the custom in the riverain and in the western part of Fazilka. It is calculated at rates that run as high as 7 seers per maund of the owner's share (*hissa hakimi*), though the usual rate is 3 or 4 seers. Where *kharch* is taken the *kamins'* dues are almost invariably deducted from the common heap before the produce is divided.

The tendency is I think for produce rents to displace cash rents except in the case of very exceptionally favourably situated pieces of land taken for growing vegetables or other high class crops.

Zabti and *chakota* rents are practically unknown in this district.

(b) Wages—Table 25.

The rates of wages for skilled and unskilled labour will be found in table 25, part B. There has been a marked rise in the cost of labour of recent years. The causes leading to this are probably many and various; the rise in prices is one of them and I am of opinion that plague, which seems to take a larger toll of the labouring classes, is another; the demand for labour consequent on the spread of railways and the growth of markets is a contributing cause. In this district factories have had no appreciable effect.

CHAP. II, B.

Rents, Wages and prices.

(b) Wages — Table 25.

The rates of grain payment to the village artisans have not risen, though of course owing to the rise in prices the value of the menials' doles has gone up enormously. The principal village artisans are the Lohar, Tarkhan, Kumhar and Chuhra or Chamar. The Lohar does the peasant's repairs which involve any blacksmith's work, the villager supplying the necessary iron; in return he receives as a rule 1¼ maunds per plough or four maunds per well.

The Tarkhan or carpenter, called also Khati in Fazilka, does the repairs to woodwork, the villager supplying the wood. He receives the same per plough as the Lohar, but on Persian-wheel wells double, *i. e.*, 8 maunds per annum.

Both these artisans receive cash payment for any new implement they may make; they rank fairly high in the social scale and generally have no difficulty in collecting their dues. Frequently one man does the work of both and receives payment accordingly.

The Kumhar or potter is most important in villages where Persian-wheels are in use, as he supplies the pots for the well; he receives the same as the Tarkhan. In the tracts where wells are not in use he is usually paid in cash for his wares. In some parts he is employed to carry grain home on his donkeys.

The Chuhra or the Chamar is the odd job man and scavenger of the village. He helps in agriculture by winnowing the grain. He receives 1¼ maunds per plough or sometimes 5 per cent. He is also allowed to take as his perquisite the skins of dead animals, but there are numerous quarrels on this subject, as in view of the high price of hides the villager often refuses to allow the Chamar to take them; occasionally it is hinted that the Chamars deliberately poison cattle for the sake of their hides. The Chamar often finds considerable difficulty in realising his dues.

The Nai or village barber is an important functionary at village social ceremonies, such as weddings and betrothals. He occasionally receives something from his clients at harvest time, but is mainly dependent on tips The other *kamins* also receive presents on the occasion of marriages.

Minor menials who occasionally receive something at harvest time in return for customary services are the Mirasi, Machi and the mosque attendant or *fakir*.

CHAP. II. B. — Rents, Wages and Prices. — (b) Wages— Table 25.

Where cotton is grown the womenfolk of the Tarkhan are usually allowed one picking for assisting in picking the crop.

In Fazilka the Bagris generally pay their menials in cash, the Lohar and Tarkhan receiving a rupee each while the Daura or village messenger receives Rs. 12 per annum.

In Fazilka also the herdsman receives payment in kind. The payment of the *waghi* or herdsman is as follows :—After the birth of a calf the mother's milk is reserved for the calf for 15 days; after that for a month on every sixth day the *waghi* is entitled to take the milk of two teats (*than*) of the cow or buffalo both morning and evening; after that when the calf is fit to graze the *waghi* gets the milk of three teats every sixth day. If there are more than one cow belonging to the same owner the *waghi* takes the morning milk of all every sixth day and also takes the evening milk of all but one which is reserved for the owner. When a wedding party comes the *waghi* presents some milk and receives a rupee.

(c) Prices— Tables 26 and 26 B.

The tables in Part B only give the prices for the years 1904 -- 12, and do not give a true idea of the rise in prices that has taken place. The following table of quinquennial averages taken from the Gazette prices brings out the rise in prices more clearly :—

Average of years.	PRICES IN ANNAS PER MAUND.					
	Bajra.	*Jowar.*	Maize.	Wheat.	Barley.	Gram.
1886-87 to 1889-90	31	27	27	36	23	25
1890-91 to 1894-95	35	30	29	38	28	24
1895-96 to 1899-1900	45	38	35	50	36	43
1900-01 to 1904-05	36	34	30	41	26	29
1905-06 to 1909-10	44	44	39	56	36	49

CHAP. II. C.

Forests and Arboriculture.

(c) Prices - Tables 26 and 26 B.

The high figure for the quinquennium 1895-96 to 1899-1900 reflects the effects of the cycle of bad years that occurred then, but the prices of the last quinquennium are not thus affected and represent a genuine permanent rise in prices which may be put at about 50 per cent. in the last 20 years. The rise in prices is probably due to the fact that railway communications are now so improved that the local prices are regulated not by local demand but by the world's prices.

(d) Material condition.

The people, that is to say the agricultural class, are very well off. The men have usually a stalwart well-fed appearance and many of the women are laden with gold and silver ornaments. The better class *zamindar* now usually wears a broadcloth coat and sometimes a waistcoat as well, while European boots and shoes are frequently worn. The poorer or more conservative peasant adheres to the simple costume of home-spun cloth. Roughly the expenses of an ordinary *zamindar* may be put at Rs. 10 per annum on account of clothes and Rs. 6 for shoes, while his food will cost about Rs. 4 or 5 per mensem ; an ordinary labourer's budget would be about Rs. 4 for food per mensem and Rs. 4 or 5 for clothes and Rs. 4 for shoes per annum ; it is hard to say what the middle class clerk spends, but I think it may safely be said that he lives up to his income. Probably the following budget would be somewhere near the mark .—Food Rs. 10 to 15 per month, washing Re. 1 per month, Rs. 30 for clothes and Rs. 8 or 9 for shoes per annum.

C.—Forests and Arboriculture.

There are no forests in the district. There are, however, two plantations of some size controlled by the District Board. These are Keruwala (469 acres) which serves as a fuel and grazing reserve for the town of Fazilka and Bir Sirkar or Sherpur (152 acres) in Zira Tahsil. The latter is Government property. There are also small plantations at various other places, the total area of the plantations under the charge of the District Board being 798 acres. The average income from these plantations for the last three years (1911 to 1914) has been Rs. 3,621.

The District Board also manages some 609 miles of road-side avenues containing about 100,600 trees of an estimated value of some three lakhs of rupees. The average income derived from this source during the last three years has been Rs. 19,782 per annum.

CHAP. II. E.

Arts and Manufactures.

D.—Mineral Resources.

(a) *Kankar.*

There is not a single indigenous stone within reachable distance of the surface of the ground. *Kankar* (*ror*) is found in the usual calcareous nodules at or near the surface in many places all over the district especially in the Mudki plain and parts of the Muktsar Rohi and is used for road-making and burnt for lime. In some villages it brings in some small profit to the owners of the land, who charge a low rate for leave to dig it.

(b) Saltpetre.

In many Bet villages a certain amount of saltpetre (*shora*) is manufactured. It is made from the saline earth by a class of men called Shorgar, whose special occupation it is. They dig a long narrow drain on some high ground and cover it with branches and grass. On this they sprinkle powdered earth, and pour over it water which soaks through the earth into the drain carrying with it the saltpetre in solution. The dark brown liquid is drained off into shallow pans, and after it has been left there to evaporate for some six days, the residue is boiled in an iron cauldron (*karhai*) and after six hours' boiling is allowed to cool. It crystallises into dirty brown crystals which are delivered by the manufacturers to their employer, the contractor. There used to be a refinery at Ferozepore itself, but this has now been abandoned. The Khai refinery is one of the largest in Northern India.

(c) *Han.*

In some of the wells especially in the Fazilka Hithar there is a curious impervious stratum of whitish colour which is known as *han*.

E. Arts and Manufactures.

Table 28, Part B, gives a list of the factories in this district. From this it will be seen that, with the exception of the Arsenal, all the factories are engaged in dealing with agricultural produce and are not manufactories in the true sense of the word. In short the district is an agricultural and not an industrial one and the position is clearly summed up in the following remarks which I quote from the last edition of the Gazetteer :-

"The manufactures of the district are of the humblest kind, and are confined entirely to the supply of local wants. Coarse cloths and blankets are woven in the villages from home-grown cotton and wool, the produce of the village flocks. The cloth is of two kinds—the coarser, called *khaddar*, and the finer, which is worn by villagers of the better class, *khes*. The latter is double threaded, and when ornamented by the insertion of madder-dyed threads in web, is known as *dabba khes*.

CHAP. II. F. — Trade and Commerce.

Mr Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district :—

" Ferozepore is not noted as the seat of any artistic industry. The usual cotton weaving is, perhaps, more extensively wrought here than in some other districts ; and as it is a place of considerable trade in corn, &c., more country carts are made than elsewhere. Lac-turnery is practised in most parts of the Punjab ; but a workman of Ferozepore has almost raised it to the dignity of a fine art by his skill in pattern scratching. He uses the wood of *farash* for his wares, and not, as elsewhere, the *shisham* or the poplar. This wood, though used in Sindh, where wood of any kind is scarce, is seldom touched by the Punjab workman. It is soft, colourless, non-resinous and not liable to be attacked by insects. It is curious that Saraj-ud-din has no rival at Ferozepore. His work has been sent to various exhibitions, and is the best of its kind in the province. But it is altogether so exceptional that it is scarcely fair to credit Ferozepore with lac-turnery as a local industry. A certificate and a medal were awarded to him at the Calcutta International Exhibition of 1883-84."

A few places have some slight local reputation for the manufacture of certain articles ; thus Rupana is noted for its country bridles.

F.—Trade and Commerce.

(a) Exports and Imports.

Before the opening up of the district by means of the railways in the last decade the trade of the district seems to have centred at Ferozepore and Fazilka whence there was a large trade with Shikarpur and Sukkur by country boats. Muktsar being on the Rajputana-Malwa Railway was also an important market. In those days there was a large carting traffic especially from the eastern part of the district to Ludhiana. The construction of the Southern Punjab Railway and its Ludhiana Macleodganj extension revolutionised the course of trade. The river trade is practically dead, and but little produce now goes as far afield as Ludhiana. The trade of the district now centres in the numerous markets along the different railways. The most important markets in the district are those at Moga, Ferozepore, Fazilka, Muktsar, Abohar and Gidderbaha ; there are also markets at Talwandi, Jalalabad, Guru Har Sahai and Bhucho Mandi, but these places are not very flourishing. A good deal of trade also goes to the following markets outside the district which are conveniently situated for various parts of this district, *viz.*, Jàgraon (Ludhiana), Dabwali (Hissar), Kot Kapura and Goniana

CHAP. II. F

Trade and Commerce

(a) Exports and Imports.

(Faridkot), Jaitu and Rampura Phul (Nabha), and Bhatinda (Patiala).

The most important staples of export are agricultural produce and wool. The *zamindar* brings his grain to the most convenient market in his own cart and sells it to brokers for cash. Large quantities of wheat, barley, gram and other grains are exported from the different markets. The principal European firms engaged in this trade are Messrs. Ralli Brothers. Sanday, Patrick & Co., Ewart Ryrie & Co., Dreyfus & Co., and Clements, Robson & Co. These firms handle most of the wheat, barley and oilseed traffic, but most of the gram trade, which is largely with the United Provinces, is in the hands of Indian firms; in 1911-12 a new and heavy export trade in gram to Port Said and certain Italian ports sprang up; this trade will possibly develop and become permanent. The wool trade centres at Fazilka where there are several baling presses. A large part of the wool comes from Bikaner and various parts of Northern India. The trade is valued at between forty and fifty lakhs of rupees per annum and the wool is booked to Liverpool direct where it is sold at the auctions which take place every alternate month. This trade is carried by the Indian merchants of Fazilka through various Karachi export firms, the principal of which are Forbes, Forbes, Campbell & Co., Graham & Co., Bombay, David Sassoon & Co., E. D. Sassoon & Co., Ball Cater, and Ewart Ryrie & Co.

It is interesting to note that the grain trade is financed with silver, whereas the wool trade is carried on by means of bills of exchange and gold.

In some years when there is a shortage of fodder down country there is a considerable export trade in *bhusa*.

The principal imports are salt from Jhelum, coal and gunny bags from Bengal, saccharine products, kerosine oil, cotton piece-goods and cotton seed; this last comes largely from Lyallpur and is used extensively especially in the upland tracts of the district for cattle fodder.

I have obtained figures of the exports and imports from the more important stations for the years 1911 and 1912; these figures are given in the following table and give some idea of the large amount of produce that the district is able to export. These figures should probably be raised from 30 to 40 per cent to allow for the exports and imports *via* the lesser markets in the district and the markets situated outside the district.

In addition to the regular markets on the railways the towns of Dharmkot and Zira still do a small amount of business :—

CHAP. II F.

Trade and Commerce.

(a) Exports and Imports.

Commodity.	Year ending 31st December.	Ferozepore City, Cantonment and Arsenal.	
		Outward.	Inward.
		Maunds.	Maunds.
Coal and coke	1911	9,070	3,42,948
	1912	...	...
Cotton raw	1911	602	11,174
	1912	1,135	49,682
Cotton piece-goods	1911	294	11,296
	1912	392	12,956
Hay, straw and grass	1911	15,171	16,115
	1912	6,211	18,701
Gram and pulse	1911	5,26,341	52,648
	1912	7,32,671	60,888
Jowar and *Bajra*	1911	4,995	2,667
	1912	2,170	8,316
Rice	1911	33 622	39,025
	1912	31,859	37,997
Wheat	1911	2,75,069	34,077
	1912	3,14,943	81,082
Wheat flour	1911	6,899	49,025
	1912	1,17,545	20,618
Gunny bags and cloth	1911	9,865	19,002
	1912	...	...
Kerosine oil	1911	372	11,643
	1912	293	18,897
Cotton seed	1911	3,391	34,757
	1912	5,678	41,109
Wool raw	1911	1,048	2,094
	1912	1,128	201
Salt	1911	1,160	17,654
	1912	1,118	19,[illegible]
Sugar refined	1911	582	30,718
	1912	413	[illegible]
" unrefined	1911	6,248	56,[illegible]
	1912	3,198	29,706
Rape and mustard seed	1911	158	647
	1912	809	1,560

CHAP. II
Trade an
Commerce
(a) Exports and Imports

Moga Tahsil.		Abohar.		Fazilka, N. W. R.	
Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
524	36,772	466	62,487	...	70,501
...	...	..		...	...
2	595	86	1,566	206	2,736
12	182	150	399	6,847	1,927
104	6,284	292	9,421	14	2,184
299	9,794	372	9,566	16	1,864
1,685	5,751	6,208	3,696	2,362	797
391	580	16,727	269	3,019	829
3,09,924	4,080	8,10,394	6,537	1,70,120	1,648
1,71,504	8,673	5,69,945	8,660	3,20,601	7,373
79,161	444	60,929	1,604	420	1,220
56,539	1,129	23,015	1,112	575	2,176
414	22,383	367	17,390	127	6,593
684	23,126	783	18,095	4,465	4,487
5,41,363	2,067	3,12,198	954	50,121	653
6,31,528	1,351	8,04,889	839	1,29,821	3,791
6,870	3,098	6,763	1,160	160	1,644
2,189	2,202	6,135	1,385	...	1,039
6,520	16,422	7,792	24,749	3,166	3,861
..	..	.	.	.	..
85	2,640	49	1,040	41	1,325
114	4,427	118	1,542	.	926
3,109	1,50,648	3,431	55,963	263	9,464
26,138	1,31,044	637	66,161	111	7,359
309	34	16,190	11,415	1,10,007	64,129
259	64	12,874	7,077	1,08,982	80,402
460	23,005	310	12,356	35	4,834
182	21,479	17	14,477	122	5,123
...	15,782	25	9,867	...	8,368
81	16,783	68	8,221	24	3,259
8,310	50,217	5,470	63,078	12,913	25,435
2,052	44,162	2,201	33,277	63	6,188
15,193	4,803	38,836	393	1,398	335
586	30,568	15,719	25,445	521	697

CHAP. II. F.

Trade and Commerce.

A brief account of the weights and measures in use in the Ferozepore District may prove useful in view of their variety.

(b) Weights and measures—

(i) Weights.

Throughout the Moga and Zira Tahsils (except in the Moga and Bhuchcho markets) and also in the eastern part of the Ferozepore Tahsil *kacha* weights are in most general use, and they are as follows :-

(i) *Sarsahi*=$2\frac{1}{4}$ *tolas* (*tola*=one rupee).

(ii) Two *sarsahis*=*Adh pao.*

(iii) Four *sarsahis*=*Pao.*

(iv) Two *paos*=*Adh ser.*

(v) Four *paos* (or 36 *tolas*)=*Ser.*

(vi) Two *sers*=*Doseri.*

(vii) Two-half *sers*=*Dhaseri.*

(viii) Five *sers*=*Panjseri.*

(ix) Ten *sers*=*Dhari.*

(x) 40 *sers*=*Man* (maund).

This *kacha* maund equals 18 standard seers. But in all the markets and industrial centres of the district and in the entire tahsils of Fazilka and Muktsar and the western part of the Ferozepore Tahsil, the system of *pakka* weights is in common use and these weights are used in weighing grains, fire-wood, vegetables, country medicines, etc., except jewellery, when one rupee is taken to be equal to $11\frac{1}{2}$ *mashas* in weight and one *tola* equal to 12 *mashas*.

(ii) Measures of capacity.

No measures of capacity are in use in the Zira, Moga and Muktsar Tahsils. In some of the riverain villages of the Ferozepore and Fazilka Tahsils the following measures of capacity are freely used :—

(a) *Paropi*=60 *tolas.*

(b) Four *paropis*=*Topa.*

(c) Four *topas*=*Pai.*

(d) Four *pais*=*Man* (maund).

(e) $12\frac{1}{2}$ *mans*=*Mani.*

In the riverain of the Ferozepore Tahsil one *paropi* is equal to one seer (*i.e.*, 80 *tolas*), and not 60 *tolas* as in the riverain of the Fazilka Tahsil. These measures are used by the *zamindars* when dividing produce with them in cultivation, or making payments to village menials or lending seed to one another. The system is now gradually becoming obsolete.

(ii) Measures of capacity.

It may be stated that although for purposes of calculation in transactions one *paropi* in the Fazilka Tahsil is supposed to contain 60 *tolas* or 12 *chataks* of grain, as a matter of fact different grains weigh differently, when measured by this measure of capacity. For instance one *paropi* of wheat or gram is equal to 12½ *chataks* in weight, while in the case of barley and coarse unhusked rice, it is equal to 10 *chataks* and in the case of husked rice, *mash*, *mung* and *moth* it is 14½ *chataks*. The same proportionate increase or decrease is found in the case of other multiple measures of the *paropi*. Similarly in the riverain part of the Ferozepore Tahsil different classes of grains weigh differently in the *paropi*.

(iii) Lineal measures.

The following measures of length are used in this district :—

For building purposes.

(a)	12 inches	= 1 foot.
(b)	3 feet	= 1 yard.
(c)	Straight hand (*sidha hath*, elbow to finger tip)	= 1½ feet.
(d)	Curved hand (*murva hath*, elbow to finger tips and up to the wrist again)	= 2 feet

The last two measures (c) and (d) are used in the Fazilka Tahsil only.

For measuring cloth.

(a)	2¼ inches or 3 fingers	= 1 *girah*
(b)	16 *girahs*	= 1 yard

(iv) Measures of area.

The following measures of area are in use. —

In the whole district except Fazilka Tahsil.		*In Fazilka.*	
1 *karam*	= 60 inches.	1 *karam*	= 57·157 inches.
1 square *karam*	= 1 *sarsahi*.	1 square *karam*	= 1 *kacha biswansi*.
9 *sarsahis* or 225 square feet	= 1 *marla*.	2 *kacha biswansis*	= 1 *pucca biswansi*.
20 *marlas*	= 1 *kanal*.	20 *biswansis*	= 1 *bigha*.
8 *kanals*	= 1 *ghumao*.	2 *bigwas*	= 1 *bigha*.
9·68 *kanals*	= 1 acre.	1⅜ *bighas*	= 1 acre.

CHAP. II. G.

Means of Communication.

(b) Weights and measures—

(v) Gunny bags.

It will not be out of place to note that in the whole district except Fazilka Tahsil two kinds of gunny bags—Birbark and Khesi—are in use, and each bag is supposed to contain 2½ maunds. The size of each class of bag is :—

(a)	Birbark	...	38 in. × 28 in.
(b)	Khesi	...	44 in. × 26½ in.

In the Fazilka Tahsil two classes of bags—Laldhari and Khesi—are used. The former contains 2½ maunds and the latter 2⅝ maunds.

There is no arrangement by Government for the sale of any weights to the general public. Those used in liquor shops are purchased at Rs. 9 per set from the Excise office. The weights used by other shop-keepers are privately imported from Agra and Delhi at Re. 1-7-0 per set, one set consisting of from ½ *chatak* to 5 *seers*.

G.—Means of Communication.

(a) Railways.

The Ferozepore District is now very extensively served with railway lines, being in direct connection with Lahore and Delhi by the North-Western Railway *viâ* Bhatinda. The line from Lahore to Ferozepore was opened in 1887, when the Kaiser-i-Hind Railway Bridge was opened over the Sutlej river. The connection with Bhatinda was previously by the narrow gauge Rewari-Ferozepore Railway, but broad gauge connection was established in 1899. The Rajpura-Bhatinda Line opened in 1889 runs through the Nathana Sub-tahsil.

The main line of the South Punjab Railway, opened in 1897, runs through the south of the Muktsar and Fazilka Tahsils and gives direct connection with Karachi *viâ* Samasatta. The same company's Macleod Ganj Road-Ludhiana Extension opened in 1905 passes through the Moga, Ferozepore, Muktsar and Fazilka Tahsils and gives connection with the main line to Karachi *viâ* Macleod Ganj. The new Jullundur-Doab Railway, also the property of the South Punjab Railway Company, runs from Ferozepore direct to Jullundur passing through the Ferozepore and Zira Tahsils and crossing the Sutlej by a bridge above Harike Ferry. This line was opened as far as Makhu in 1913, but the bridge was not completed and through running established till May 1914. Besides these lines, which are all broad gauge, there is a narrow gauge branch, opened in 1885, of the Rajputana-Malwa Railway running from Bhatinda *viâ* Kot Kapura and Muktsar to Fazilka, while the narrow gauge Jodhpur-Bikaner Railway also passes through the southern corner

of the Fazilka Tahsil. Ferozepore is thus an important junction, while there are few villages which are not within 20 miles of a railway station.

CHAP. II. C. Means of Communication. (a) Railways.

The improvement in railway communications has had a great effect on prices, which are now governed by those ruling Mark Lane and Liverpool, not by those of local markets. The district is not one that suffers from famine so that in this respect railways have had little noticeable effect, though they have enabled the people to dispose of surplus produce at very profitable rates to inhabitants of less fortunately situated tracts; thus in 1913-14 the Fazilka Tahsil was able to export large quantities of *bhusa* at very profitable rates to the famine districts of the United Provinces.

As regards language and religion the railways have had very little effect I think locally. Possibly railway travelling has tended to some extent to lead to a wider use of the more widely known Urdu in place of rustic Punjabi. There can, however, be no doubt that railways have had a most important influence in facilitating emigration from the more thickly-populated parts of the district. In Moga and Zira numbers of men are to be found who have spent some years in the Far East, Australia or America. They return much more cosmopolitan, but whether they are an improvement on their forebears is a very doubtful question.

(b) Roads.

Generally speaking the eastern part of the district, that is to say the Moga and Zira Tahsils, and the eastern part of the Ferozepore Tahsil, is well furnished in the matter of metalled roads, while the western part of the district is dependent on unmetalled roads.

The principal metalled road and the only one maintained by Provincial funds is the Grand Trunk Road which runs from the Ludhiana border to Ferozepore and thence to the Sutlej Bridge where it crosses the river, the total length being about 55 miles.

From this branch off some metalled roads maintained by the district board. The principal one is the Moga-Kot Kapura Road which runs through Bagha Purana and has a length of nearly 21 miles in this district. From Moga also a metalled road runs to Dharmkot, nearly 10 miles in length, with a branch to Kot Isa Khan, about 6½ miles long. From Talwandi Bhai a metalled road runs to Zira, 9 miles in length. There are also some 3½ miles of station roads. The metalling of the roads

CHAP. II.-G. Means of Communication.

between Bhucho Mandi and Nathana (9 miles) and Gidderbaha and Lambi (11 miles) and Moga and Badhni (10 miles) is also in progress, the Gidderbaha, Moga and Bhucho Mandi market committees contributing a share of the cost.

(b) Roads.

The principal unmetalled roads under the charge of the district board are:—

		Miles.
(1)	Ferozepore City to Fazilka *viâ* Khai, Pir Khan Sheikh and Jalalabad ...	55
(2)	Ferozepore Cantonment to Malaut *viâ* Muktsar	40
(3)	Ferozepore to Chak Lakhewali *viâ* Guru-Har Sahai and Jalalabad	40
(4)	Ferozepore Cantonment to Ludhiana *viâ* Zira, Dharam Kot and Kishanpura ..	45
(5)	Ferozepore to Indrisa *viâ* Makhu and Mallanwala	33
(6)	Ferozepore to Himmatpura *viâ* Mudki and Nihal Singh Wala	44
(7)	Bagha Purana to Bhucho *viâ* Thiraj and Nathana	35
(8)	Jalalabad to Bhatinda *viâ* Muktsar and Doda	35
(9)	Fazilka to Sirsa *viâ* Malaut	51
(10)	Fazilka to Sirsa *viâ* Abohar	45
(11)	Malaut to Usman Khera *viâ* Abohar ...	38

These roads are generally in very indifferent condition and in many places are covered with sandhills which render cart traffic difficult. Village roads are generally almost impassable owing to mud after rain in the parts of the district where the soil is hard, while elsewhere sand-drifts impede the way. Hence especially in the western part of the district much of the transport is done on camels.

The following table shows the expenditure of the district board on roads in the last three years:—

Year.	*Metalled roads.*	*Unmetalled roads.*
	Rs.	Rs.
1911-12	30,757	5,515
1912-13	22,442	7,157
1913-14	39,407	13,388
Average ...	30,868	8,696

CHAP. II. G.

Means of Communication.

(b) Roads.

Much of the money spent on the repair of the unmetalled roads is, I consider, practically wasted. The roads that would be most valuable in opening up the country if metalled are the Ferozepore-Fazilka Road which would open up the Bet and enable the people to get their produce much more easily to market and the road from Jalalabad to Muktsar and thence on to Doda whence it might be joined up with Gidderbaha; a metalled road from Fazilka to Abohar would also be most useful.

The main roads have *serais* at intervals and there are military encamping-grounds at the following places:—

(*i*) On the Grand Trunk Road at Mahna (41 miles from Ferozepore), Dagru (27 miles), and Ghal (13 miles) and Ferozepore itself.

(*ii*) On the Ferozepore-Fazilka Road at Nawan Killa (12 miles), Mohanke (24 miles), Baggeke (37 miles) and Fazilka (54 miles).

(*iii*) On the Ferozepore-Himmatpura Road at Mudki (20 miles), Bagha Purana (46 miles), and Nihal Singhwala (46 miles).

(*iv*) On the Ferozepore-Muktsar Road at Dod (11 miles), Sirwali (21 miles), and Muktsar (32 miles).

(*v*) On the Fazilka-Sirsa Road at Arniwala (15 miles from Fazilka), Malaut (31 from Fazilka and 18 from Muktsar), and at Lambi (44 miles from Fazilka).

(*vi*) On the Ferozepore-Indrisa Road at Katora (9 miles from Ferozepore) and Talwandi Nipalan (26 miles.)

In addition to these military camping-grounds there are civil camping-grounds at Dharmkot, Moga, Misriwala, Badhni Kalan, Nathana, Kotbhai, Zira, Makhu, Usman Khera, Indrisa Ghat, Kokri Kalan, Fattehgarh, Abohar and Jandwala.

A list of the rest-houses of all departments will be found in table 29 of Part B. The district is exceptionally well furnished in this respect in consequence of the number of canal rest-houses.

(c) Waterways and ferries.

An account of the Sutlej Navigation Channel has been given in the description of the Sirhind Canal and need not be repeated here. Before the advent of the railways there used to be a flourishing river trade with Sukkur and Shikarpur, but this has practically disappeared nowadays. A few flat-bottomed boats ply up and down the river; they are either poled or towed and some-

CHAP. II. H
Famine.
(c) Waterways and ferries.

times when the wind is favourable large sails are hoisted. The following is a list of the ferries with the number of boats usually maintained at each :—

1.	Kawan ...	16 boats.
2.	Miyani ...	16 boats.
3.	Godha Maudi ...	10 boats.
4.	Indrisa ...	8 boats.
5.	Harike ...	15 boats.
6.	Hamid ...	7 boats.
7.	Talli ...	5 boats.
8.	Naggar ...	6 boats.
9.	Alike ...	3 boats.
10.	Kandoke ...	4 boats.
11.	Mamdot ...	6 boats.
12.	Mattar ...	4 boats.
13.	Bahadarke ...	4 boats.
14.	Panjgrain ...	4 boats.
15.	Baggeko ...	8 boats.
16.	Jodha ...	4 boats.
17.	Khiwa ...	6 boats.
18.	Ghurka ...	4 boats.
19.	Moazzam ...	6 boats.
20.	Jhargar ...	4 boats.
21.	Amruke ...	4 boats.

(d) Postal arrangements.—Tables 31 and 32, Part B.

The tables give all the information required as regards the postal facilities of the district. The local post offices are in the circle of the Superintendent of Post Offices, Ludhiana.

H.—Famine.

The district is no longer liable to suffer from famine, as the Sirhind Canal and the Grey Canals safeguard it from a total failure of crops.

Little is remembered of the famous famines of old time as so much of the district has only been recently colonised. In some of the Moga villages it is recorded that in the great famine of *sambat* 1840 (A.D. 1783), the so-called *chalisa*, the village was abandoned and refounded later by new settlers.

CHAP. II. B.

Famine.

In 1896-97 there was some scarcity, but it could hardly be called famine; it was marked by high prices and a shortage of fodder rather than by a lack of grain.

The year 1899-1900, of which the people frequently speak as *chawanja* (*sambat* 1956), was another bad year and the *zamindars* suffered considerable losses from having to sell off large numbers of cattle at low prices.

The village menials were the class that suffered most in both these years and a number of people also came from Bikaner and the south. Various public works were carried out and this, with inconsiderable suspensions of land revenue, sufficed to tide the people over till better times.

The expenditure in 1896-97 was Rs. 33,952, of which all but Rs. 200 was provided by local funds, and in 1899 Rs. 75,470, of which Rs. 2,092 came from Imperial Funds in the form of payment for silt clearance on the Sirhind Canal.

In 1898-99 a sum of Rs. 7,460 land revenue was suspended and further suspensions were made with the result that at the end of September 1900 there were due to Government the following amounts :—

		Rs.
Arrears of land revenue ...	.	1,32,083
Loans under Act XIX of 1883 ...	...	42,165
Ditto XII of 1884 ...	...	72,360
Total	...	2,46,608

The greater part of this sum was soon recovered : since then the harvests have been on the whole fair and the district is now in a prosperous condition.

CHAPTER III.—ADMINISTRATIVE.

A.—Administrative Divisions.

(a) General.

The Ferozepore District is under the control of the Commissioner of the Jullundur Division. The head-quarters of the district are at Ferozepore Cantonment. The Deputy Commissioner has a staff of seven Assistant or Extra Assistant Commissioners to assist him at head-quarters; of these two are Sub-Judges, one Treasury Officer and one Revenue Assistant. There are also sub-divisions at Fazilka and Moga in charge of resident Assistant or Extra Assistant Commissioners. There is also a Cantonment Magistrate for the cantonment. There is a District and Sessions Judge who controls civil work. For minor civil work there is a Munsif at the head-quarters of each tahsil.

The police work of the district is in charge of a Superintendent of Police who has a Deputy Superintendent and also sometimes an Assistant Superintendent to assist him.

The Civil Surgeon is also Superintendent of the District Jail. He also supervises the hospitals and dispensaries throughout the district and the work of the vaccination and plague staffs.

The District Inundation or Grey Canals are in charge of a Superintendent who is under the Deputy Commissioner and has his head-quarters at Ferozepore.

Ferozepore is also the head-quarters of officials of other departments and there are various minor officials who are under the control of the Deputy Commissioner.

(b) Tahsils.

The district is divided into five tahsils, each under a Tahsildar with a Naib Tahsildar at each tahsil head-quarters to assist him. The tahsil head-quarters are at Moga, Ferozepore, Zira, Muktsar and Fazilka. There are also two sub-tahsils each in charge of a Naib Tahsildar; these are Nathana attached to Ferozepore and Abohar belonging to Fazilka. At Abohar a treasury office is opened temporarily each harvest for the receipt of payments of land revenue and canal rates. There is a permanent tahsil treasury at the head-quarters of each tahsil except Ferozepore, where there is a district treasury.

(c) *Thanas.*

Each tahsil is sub-divided into a number of *thanas* or police stations with a Sub-Inspector of police; these will be described under the head "Police."

(d) *Zails.*

In each tahsil there are a number of *zails* or circles of villages with a *zaildar* in charge of each. The *zails* have been

framed so as to group together as far as possible villages inhabited by people of the same tribe or at least of the same religion. These *zaildars* have now been graded into three grades. They are usually *lambardars* or village headmen and in most *zails* there will be one *safedposh* who receives a smaller *inam* and assists the *zaildar*. Some *zails*, where the work is very heavy, have two *safedposhes*. These *safedposhes* have been placed in two grades.

CHAP. III. A
Administrative Divisions.
(d) *Zails*.

(e) *Lambardars*.

The *lambardar* or village headman is the sole relic of local autonomy. He represents the village in its dealings with Government and collects the Government dues, receiving a percentage of 5 per cent. on the land revenue and 3 per cent. on the water rates for his trouble. In the west of the district there is often only one *lambardar* in a village and the post is a valuable one. In Moga, however, most villages have numerous *lambardars*. The post of *lambardar* is much sought after, but is hereditary. Among the Sikh Jats the village headman carries little weight as such, but among the less sophisticated Muhammadans he is more important.

(f) *Chaukidars*.

Each village or group of villages has one or more *chaukidars* or village watchmen. These men are generally of low caste and used to be practically the servants of the *lambardar* for his official work. They are, however, more independent nowadays. Their pay is now Rs. 4, Rs. 5 or Rs. 6 per mensem. The *chaukidar* also receives a rough sort of uniform from the village. His business is to report crime and visit the *thana* once a fortnight to have his book of vital statistics written up.

(g) Revenue staff.

Under the Tahsildar there is a considerable subordinate revenue staff of *patwaris* or village accountants whose business it is to keep the village map and records up to date and to write up the harvest inspection registers. The *patwari* also reports other noteworthy events such as hailstorms, fire, locusts, cattle disease, plague and the like that occur in his circle. *Patwaris* were originally village servants and paid by the *patwar* cess, but they are now paid by Government. In each tahsil there are several field *kanungos*; these are touring inspectors of the *patwaris*.

At the head-quarters of each tahsil is an office *kanungo* who is in charge of the records filed in the tahsil and copies the statistics prepared by the *patwaris* into the tahsil registers. At the district head-quarters in charge of the revenue record room is the district or *sadr kanungo* with an assistant. He is responsible for the safe custody and accuracy of the revenue records and his office supplies copies of revenue records to litigants.

CHAP. III. B.

Criminal and Civil Justice.

(h) Honorary Magistrates.

Besides the official stipendiary magistrates there are a number of local gentlemen who are invested with magisterial powers which they exercise either singly or as a bench. A list of these gentlemen with their powers will be found in table 33, part B.

(i) Court of Wards.

There are at present two estates under the management of the Court of Wards, namely the Mamdot and Guru Har Sahai *jagirs*. The Mamdot estate is under an Assistant Commissioner who is manager of the estate and guardian of the Nawab, under the control of the Deputy Commissioner; there is also an assistant manager. The income from all sources is about 4¼ lakhs per annum. The manager of the Guru Hari Sahai estate is a Tahsildar; he also has an assistant; the income of the estate is altogether about three-quarters of a lakh per annum.

B.—Criminal and Civil Justice.

(a) General.

The statistics regarding Criminal and Civil Justice are contained in tables 34 and 35, part B. They call for no particular comment.

The commonest form of crime is cattle theft. It is a relic of the lawless times prevalent before the establishment of British rule when the ability to steal cattle on a large scale was an honourable distinction. It is now confined to the riverain tribes among whom it is still considered to be a venial offence, the Nipals and Dogars having the worst reputation in this respect. There is reason to fear that the number of thefts of cattle that take place is far in excess of the numbers registered at the various police stations in the district. The reason for this is the prevalence of the habit of taking *bunga* and the presence of a considerable number of *rassagirs* among the inhabitants. *Bunga* is the reward paid by the owner of the animals stolen for their recovery. The *rassagir* is the habitual trafficker in stolen cattle. When a man has his cattle stolen his first effort is to track the animals. If he is not successful in finding them in this way, he usually applies to the nearest *rassagir* for assistance. There is a of sort free masonry among *rassagirs* and usually the owner will be informed in a very few days of the amount of *bunga* he must pay before he can get back his animals. After a little haggling the *bunga* is agreed upon and paid to the *rassagir*. Then if the *rassagir* is an honest man, as honour is reckoned among thieves, the owner is told where he will find the cattle and on going to the place, which is invariably some

CHAP. III. B.

Criminal and Civil Justice.

(a) General—

isolated spot, the owner will find his cattle grazing contentedly with no clue to the actual perpetrator of the theft. In each case the owner is thankful to get back his animals and no report is made. Most of the *rassagirs* are men of considerable prominence, but it is almost impossible to get any evidence against them.

(i) Litigiousness of Jat Tribes.

The Hindu and Sikh Jats are as a rule law abiding, but they are exceedingly litigious, and if they take to money lending they are more usurious even than Banias. The Bania's object when he lends money is to get what he deems to be a fair profit. The Jat's object is to get land, and he is not usually willing to accept any terms which will deprive him of the land he is striving to get. Crimes of violence are by no means rare. They are frequently the result of indulgence in liquor.

There are periodical outbursts of dacoity, the dacoits being generally Jats; these men are as a rule well armed and terrorise the countryside till finally captured.

Offences in connection with the abduction of married women are also common.

(ii) Local Bar, etc.

There is a local bar consisting chiefly of Pleaders at Ferozepore. The leaders are usually men of intelligence and are of real assistance to the courts before which they appear. There are petition-writers at all the tahsils, but these men are commonest at district head-quarters. The petition-writer's knowledge of law is not as a rule very deep, but he can as a rule present the facts in a fairly intelligible form. He thus saves the time of the courts. There are very few revenue agents, and the work these men do is not of any importance.

(b) Registration—Table 44.

The figures of the income derived from registration fees will be found in table 44. The Deputy Commissioner is the Registrar. There are 13 Sub-Registrars or joint Sub-Registrars; there is a Sub-Registrar at each Tahsil head-quarters and the Tahsildar or Naib Tahsildar is joint Sub-Registrar; the Naib-Tahsildars of the sub-tahsils at Abohar and Nathana are also joint Sub-Registrars, while the Cantonment Magistrate is Sub-Registrar for the cantonment area. Most of the work is at Moga and Ferozepore, but there is now a considerable tendency for the people in the case of mortgages to rely on the entry of a mutation by the *patwari* instead of going to the trouble and expense of registration. The Sub-Registrars receive Rs. 30 per mensem and 5 per cent. of the fees.

CHAP. III. C.

Land Revenue.

(a) Village communities and tenures.

C.—Land Revenue.

Very few of the villages in this district date at any rate in their present form from before the commencement of the nineteenth century. There are a few that can trace their history back for two or three centuries, but the majority are of comparatively recent date and in Fazilka only date from the middle of the nineteenth century; the oldest villages are those in the east of Moga. The following table shows the types under which the villages were classed at this settlement :—

TRACT.	*ZAMINDARI.*		*PATTIDARI.*			
	Khalis.	*Bilijmal.*	*Mukammil.*	*Ghair mukammil.*	*Bhaiachara.*	*Government.*
Moga .		.	2	49	156	..
Ferozepore ...	4	20	11	35	146	..
Zira ...	8	25	4	36	280	1
Mamdot Jagir	60	44	81	68	79	5
Muktsar .	3	6	24	71	64	...
Fazilka ..	6	38	27	250	1	...
Total ...	81	133	149	499	728	6

The *zamindari khalis* villages are those owned by a single proprietor; the great majority are the *chaks* owned by the Nawab of Mamdot; their history will be given later. The *zamindari bilijmal* villages are those held unpartitioned by several owners; these are mainly villages in the riverain tracts especially those held by Dogars, Naipals, and Wattus. *Pattidari mukammil* or perfect *pattidari* villages are those in which each man's holding is in accordance with his ancestral share; in *pattidari ghair-mukammil* or imperfect *pattidari* villages the individual holdings no longer correspond exactly to the ancestral shares but these are maintained for the *shamilat* or common land. *Bhaiachara* villages are those in which possession is the measure of each man's right; this is the most typical Sikh type.

CHAP. III. C.

Land Revenue.

(a) Village communities and tenures.

These various types are determined by the way in which the village was originally founded to some extent, though ultimately all villages tend to become *bhaiachara*. Thus a village founded or acquired by a single owner would be a *khalis zamindari*; on his death as long as it remained unpartitioned it would be a *zamindari bilijmal*; when partitioned it would become a *pattidari mukammil*; then by degrees as owing to alienations the holdings departed from their original proportions it would become a *pattidari ghair mukammil* and when finally all recollection of the ancestral shares was lost it would become a *bhaiachara* estate. Of course many villages started as *pattidari* and many more as *bhaiachara*.

(i) The *zamindari* tenure.

The following account of the different tenures is taken from the old edition and is an abridgement of Mr. Brandreth's Settlement Report :—

"The *zamindari* tenure is principally met with in the Bet. The Dogars and Naipals held the country before the Sikhs acquired dominion over them. Before that time they appear to have been almost independent; they principally pastured cattle, and did not trouble themselves much about cultivation. The Sikhs, however, urged on the cultivation to much greater extent than was before known, and took the rent in kind from both proprietary and non-proprietary cultivators, making over a certain portion (which was generally a third, but sometimes a fourth) of the *hakimi hissa*, or rent share, to the proprietors in acknowledgment of their rights. It is a curious thing that it is not only by any means all, or nearly all, the resident Dogars who are proprietors. The proprietary rights were confined to certain Chiefs and to their descendants; and there are many Dogar cultivators of near relationship to them who have no proprietary rights whatever, and are only common cultivators. On the other hand, there are few Naipals who are without proprietary rights. It is probably owing to their pastoral habits, and the little value they have hitherto attached to cultivated ground, that these castes, and the Dogars in particular, very seldom divided the village area in accordance with their shares, but have generally held all the land in common. Hence the record of such villages as *zamindari*.*

When the villages owned by these castes came under the dominion of the British Government, the grain payment was commuted into money assessment, and the settlements were

*It is still by no means uncommon, especially in riverain villages in Muktsar, to find villages held jointly; each man, whether owner or tenant, pays one-fourth *batai* into the common heap which is then divided among the owners according to their proprietary shares.

CHAP. III.C.

Land Revenue.

(a) Village communities and tenures—

(i) The *zamindari* tenure.

all made with the Dogar or Naipal proprietors. These proprietary bodies, however, being altogether unaccustomed to money rates and unwilling to incur the responsibility of them, frequently attempted to sub-let their villages to Hindu traders on the same terms which they had enjoyed under the Sikh Government, the sub-lessees standing in the place of the Sikh *Kardar*, paying the Government revenue, and collecting the rents in the manner described above. This method of procedure, however, was forbidden by the order of the Punjab Government.

In a village so held, all non-proprietary cultivators paid their rent in kind previous to the Regular Settlement. Even in the case of such crops as tobacco or vegetables, the rents were either paid in kind, or by what is called *bikru* or sale of the crops. The cultivator sold the crop on the ground without dividing it, with the sanction of the proprietor, and then paid him the same share of the price that he would have done of the crop had it been divided. At the time of the settlement the cultivators with rights of occupancy received permission to commute their former rent in kind for a money payment, the rate of which, including all expenses, was usually fixed at 26⅛ per cent.* on the Government demand. In special cases, as where the cultivator has sunk a well at his own expense, or broken up the waste land at some cost to himself, a lower rate has been fixed, and the same considerations have been held to confer on him rights of occupancy. It has also been agreed in some villages that at any future period either the proprietors or the cultivators shall be permitted to substitute a money payment instead of that in kind, provided that their application for this purpose is preferred in the month of *Jeth*, *i. e.*, before the rainy season commences, and before any expectations can be formed regarding the nature of the ensuing harvest.

The dues of village servants (*kamins*) are deducted from the common stock before the division of the proprietor's share is made. In the same manner is also deducted a quantity, which varies from about two to four *sers* in the maund, and is called *kharch*. It is taken by the proprietor to cover the expenses to which he is put in guarding and dividing the crop."

* The items of which this rate is made up may be set down as follows :—

Lambardari allowance at	5	per cent.
Village expenses	5	"
Patwaris' allowance	3⅛	"
Road fund	1	"
Malikana	12	
Total ...	26⅛	

CHAP. III. C. Land Revenue. (a) Village communities and tenures. (i) The zamindari tenure.

The manner in which the division of the crop (*batai*) is usually managed is thus described by Mr. Brandreth :—

"In the first place a small heap is usually set apart for the *kamini kharch*, and other dues above referred to. This is not weighed or calculated with any pretension to accuracy, but is merely set apart from the rest of the produce as well as the cultivator can judge by his eye of the proportionate quantity that will be required to meet these extra charges. Then, supposing the proprietor's share to be one-fourth (which is the usual amount), the remainder is divided into four equal heaps. One of these heaps is then measured with the *topa*, a wooden measure containing two-and-a-half *sers*, and the amount due on account of the *kharch*, *kamini* dues, &c., is calculated thereon and taken out of the small heap above described. Thus, where the amount of the *kharch* is said, for instance, to be four *sers* in the maund, this does not mean four *sers* on every maund of the whole crop, but four *sers* on every maund of the fourth share, or what is called the *hakimi hissa*, including therefore the deductions on account of *kamini*, &c. This amount will be actually less than a *ser* in the maund calculated on the whole crop. If there is any grain left in the small heap after paying these dues, and the harvest has been a good one, and both parties are charitably disposed, it is generally distributed to *fakirs*, otherwise it is divided in equal portions among the four heaps. If there is any deficiency it has to be made good in equal portions in the same manner. The proprietor has then his choice of the four heaps, and, having selected one of them, carries it off to his granary without any more weighing or measuring. Besides the share of grain, the proprietor is also entitled to a share of the straw which is left after the grain has been trodden out; this is generally less than his share of the grain. Where his share of the grain is a fourth, his share of the straw is generally a fifth or sixth; but from this there are no deductions on account of extra charges. In some villages the straw is not divided into shares, but what is called *pand*, *i. e.*, a net which holds about a coolie's load, is contributed for each plough. The proceeding here described is that called *bhaoli*, or *batai*, and this is the rule by which the rents are usually paid, but sometimes, with the consent of both parties, the system of *kankut*, or appraisement of the crop, is substituted for it. In that case, the proprietor's share is not converted into money at the market price of the grain, as would appear to be the case in some districts, but the produce of the cultivation having been estimated by the appraisers, this estimate is accepted in lieu of the actual produce; and after the crop has been cut and stored, the cultivator has to pay every item of the rent in the same manner as he would do if the *batai* had taken place.

"There are also many other customs," Mr. Brandreth continues, "of greater or less importance connected with this system of payment in kind, which vary very much in different villages. In some villages, for instance, each cultivator of a *jog* (yoke of oxen), or sixth share of a well, is allowed to feed one pair of bullocks from the green crops on the well land, and sometimes a few or one other animal besides, without any payment being made to the proprietor . . . . In other villages, again, the cultivator is allowed to cut a certain portion of the crop for his cattle by measurement; in others he may cut as much of the crop as he chooses, but he has to pay

CHAP. III. C.

Land Revenue.

(a) Village communities and tenures—

(i) The *zamindari* tenure—

for it by appraisement in grain on a calculation of the average produce of the remaining crop. If the cultivator has dug the well which he works at his own expense, he generally receives a certain portion, as a fifth or a sixth, of the *hakimi hissa*, or proprietary share of the crop, in addition to all other privileges. In many villages the proprietor is entitled to cut a certain small portion of the green crop for his own use, or, if he does not do so, to appropriate the whole produce of that portion when it becomes ripe. It must not be cut, however, in the centre of the field, but at the corners or sides: but this custom is also subject to great varieties in different villages."

(ii) *Pattidari* and *bhaiachara* tenures.

The nature of the *pattidari* and *bhaiachara* tenures Mr. Brandreth explains by describing the manner in which the location of a village first takes place. The Jats did not, like the Dogars and Rajputs, take violent possession of the country and override every other claim. There are few villages in the district more than sixty or seventy years old, and, therefore, all the circumstances connected with their foundation are very well known. A new village would be usually founded in the following manner :—

"A certain number of *zamindars* . . . would determine on migrating from their native village. One or two of their most influential men would then go to the *Kardar*, or ruler of the country, and make an agreement with him for acquiring possession of some one of the numerous deserted sites with which the country was covered, and the land attached to it. The agreement on the part of the *zamindars* would probably be to pay a certain share of the produce of their fields, generally small at first and increased afterwards, and on the part of the *Kardar* to grant them a certain quantity of land rent free, either in payment for their services, or in acknowledgment of their proprietary right, to whichever cause it may be attributed; a *nazarana* or present of a horse, or of a sum of money, would be given at the same time by the *zamindar* to the *Kardar*. The rent-free land was called *inam*. The *Kardar*, as far as he was concerned, would probably only confer it on the two or three influential men who appeared in his presence; but among themselves they could agree to divide it in regular shares. Sometimes every one of the original occupants would possess a share; in other instances only a limited number of them; while the light rates fixed for the land they might cultivate would be a sufficient inducement for others to settle in the new village without requiring a share in the *inam*.

"The first thing the new settlers set about is to select a site for their village. They never build their houses on the old deserted site, for this, they say, would be very unlucky, the first settlers having long ago taken all the *barkat* (blessing) out of that spot. The laying the foundation of a village is called, from the ceremony with which it is accompanied, *mori garna*. This consists in planting a pole to the north side of the intended habitation; the neighbouring *zamindars* are invited to be witnesses, and sweetmeats are distributed among them. To have borne a part in this ceremony is considered the strongest evidence in support of proprietary right.

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(a) Village communities and tenures—
(ii) Patti dari and bhaiach-ara tenures.

If the pole should take root, and put out branches and become a tree, this is considered a most auspicious circumstance; the tree is then always called the *mori* tree, and is regarded with great veneration. In the uplands a branch either of the *jand* or of the *pilu* tree is always taken for the *mori*; in the lowlands the *beri* is generally used; it must be always some fruit-bearing tree. The *mori* is generally eight or ten feet high, and is planted about three feet in the ground; beneath it is always buried some rice, betelnut, *gur*, and a piece of red cloth. They next build a well, in the expense of which all the new settlers join, and pay for it in the proportion of their shares in the village.

"The next process is to divide the village land by lot in accordance with the ancestral shares of the different castes or families who have founded the village, or with any other system of shares on which they may have agreed to distribute their proprietary rights. For this purpose the whole area is first marked off into two or more primary divisions called *tarafs*. The *tarafs* are then subdivided again into two or more portions called *pattis*; and the *pattis* again into *laris*. There are not, however, always so many subdivisions as those here referred to: the number depends upon the size of the village, the castes, the families, the party feelings, and such like circumstances. Sometimes there are three orders of subdivision; sometimes two; sometimes one; often no primary subdivision at all, just as the circumstances of the case may require.

"The last subdivision, whatever it may be, after deducting, if necessary, a sufficient quantity of land to be held common, for grazing purposes or for cultivation by non-proprietary residents, is then apportioned in separate shares. These shares, as being the most convenient size, are usually made to represent the quantity of land which can be cultivated by a plough, which is generally about thirty *ghumaos*, but which varies with reference to the nature of the soil, the breed of cattle used in ploughing, &c., &c. The shares are consequently always called ploughs, but they have no *necessary* connection with the quantity of land capable of cultivation by a plough. Where the fractional shares have in the course of time become too minute for the comprehension of the villagers I have known them solve their difficulties by doubling the number of ploughs without making any increase to the cultivated area. In other instances, I have known the proprietors divide the lands reserved for their own cultivation into larger ploughs, and that apportioned to non-proprietary cultivators into smaller. Thus both proprietary and non-proprietary cultivators paid by *bachh*, nominally at the same rate, but in reality the latter were assessed much higher.

"The distribution of *pattis* and ploughs by lot usually took place in the following manner:—Balls made of cow-dung were used for the lots, in which each shareholder placed his mark, either a piece of cloth or pottery, or a ring, or anything else by which he might be known. The order in which the lands were to be taken was fixed beforehand. A little boy or ignorant person was then called to take up the lots, and whosoever's lot came out first did not get his choice of the lands, but took the first number on the list as previously fixed, and so on with the rest of the lots. The primary subdivisions, or *tarafs*, were, of course, first fixed, and in this the whole village was concerned. Then the members of each *taraf* cast lots for the *pattis*; the members of each *patti* for the *laris*; and, lastly, the members of each *lari* for the separate shares or ploughs.

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Land Revenue.
(a) Village communities and tenures—
(ii) Pattidari and bhaiachara tenures.

"After a few years of grain-payments, and when a village had acquired stability, it was usual for the Sikh Government to fix a money assessment. At the same time the land *inam* in possession of the headmen was usually resumed, and a money allowance given instead of it. The *inam* often amounted to 20 or 40 per cent. on the revenue demand, and was never less than 10 per cent. The headmen in their turn were obliged to make their own bargain with the other shareholders; they could not keep the whole of the *inam* for themselves, though they of course took care to retain the lion's share.

"In some villages the distribution by lot, which was made at the commencement, has lasted to the present day. This is the case particularly in the Mari *Ilaka*, where the revenue has always been very light. But, as a general rule, under the Sikh administration, many subsequent distributions have taken place in order more easily to meet the Government demand and to fill up shares which had been abandoned in consequence of its heavy pressure. In these distributions all traces of the original shares have usually been lost, the original proprietors retaining in their possession only so much land as it was worth their while to cultivate, and making the remainder over to new cultivators whose *status* in time came to resemble their own.

"At the Summary Settlement no change was introduced in the mode of distributing the revenue demand, which still continued to be paid by a rate (*bachh*) on ploughs or other shares recognized by the people. As to the *inam*, great diversity of practice prevailed prior to the Regular Settlement, when, owing to the complexity of accounts, which would have been involved by the registration of claims, now infinitesimally subdivided, and hence practically valueless, a general resumption took place, special allowance being made during the lifetime of certain individuals."

(iii) Riparian customs regulating property.

"The Moga Tahsil is the only one unaffected by river action. In the remaining tahsils the deep stream rule generally determines the boundaries of jurisdictions, but it does not apply to land capable of identification carried away *en masse* to or from the Mamdot Jagir or the Kapurthala State. Land thrown up by the stream is assigned to the village contiguous to which it appears, except when the quantity is so large as to be beyond the farming powers of the village. In such case a Government *chak* is formed. Disputes as to alluvial land between villages on the same side of the deep stream are disposed of in the same way as boundary disputes. In the event of an entire village area being washed away, subsequent accretions in the same place are made over to the proprietary body of the extinguished village. If land of which the revenue is free or assigned be carried away, the assignment is treated as resumed and land incapable of identification subsequently thrown up is made over to the village and not to the previous assignee. Accretions to revenue-free or assigned land follow the assignment. Land capable of identification, carried away bodily to another jurisdiction changes its jurisdiction only and not its character, *i.e.*, revenue-paying land continues to pay revenue in the new district, *mafis* or *jagirs* retain their original character. Land carried away and restored during the same year returns to the original owners."

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The above remarks are no longer applicable as a fixed boundary was laid down along the whole of the riverain between 1902 and 1904, and the ownership of land is determined with reference to this, irrespective of the position of the river. I have however quoted these remarks as they show how the Government *chaks* in the Mamdot Jagir came into existence and also explain the great variations in the areas of villages which occurred before the fixed boundary was laid down.

(iv) Tenures in the Muktsar *chaks*.

Two questions of some importance—one connected with the Muktsar *chaks*, the other with the Mamdot *chaks*—had to be decided at the settlement of 1872. The Muktsar *chaks* formed Mr. Brandreth's 33rd assessment circle, of which he says that it "comprises those waste lands of *ilaka* Muktsar which have been separately marked off for settlement with other parties, as no reasonable expectation could be entertained of the proprietors ever being able to cultivate them. A *biswadari* allowance of 5 per cent. on the *jama*, however, has been fixed for them." The points to be decided were the status of the lessees, and the persons with whom settlement was to be made. The conditions made at last settlement were :—(1) The lessees were to bring $\frac{1}{20}$th of the waste land under cultivation each year till the next settlement; which means that in 10 years they were to cultivate half the land of the *chak*. (2) They were not, without the leave of the Government officers, to induce tenants of Muktsar to settle in the *chaks*. (3) They were to pay 5 per cent. on the *jama* to the original proprietors as *malikana*. (4) If the above conditions were not fulfilled, Government might resume the land and give it to whom it pleased. In 25 cases conditional proprietary rights had been thus bestowed. As it appeared that the conditions had been fairly fulfilled, except in one case, the lessees were recorded as sub-proprietors unconditionally, and the settlement was made with them. The old *talukdari* allowances was maintained. In one case (that of *chak* Tamkot) the former conditions were repeated. Three of the *chaks* had, subsequent to last settlement, reverted to the original proprietors, who in several other cases had retained possession of portions of the new grants.

(v) Tenures in the Mamdot *chaks*.

The questions connected with the Mamdot *chaks* were not so simple. While in Muktsar a few desultory petitions were the sole sign that the lessees knew their position was in dispute, in Mamdot close on 40 regular suits were introduced for the purpose of having the right of proprietorship in these blocks of land decided. The facts of the case seem to have been these :—Nawab Jamal-ud-din Khan would take *nazarana* from a man and put him in possession of another man's village. This system did not con-

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Land Revenue.
(a) Village communities and tenures—
(c) Tenures in the Mamdot *chaks*.

duce to the spread of cultivation, and led to the weakening of the Nawab's authority. So, while the land was almost all waste, certain enterprising individuals squatted in the Nawab's jungle. This was the state of things found when the Government took charge of the *ilaka*. At the settlement these squatters got possession of 15 villages; but as they had no apparent proprietary rights the column "owner's name" in the settlement record remained blank. These villages were called *mauzahs*. After the settlement, the Deputy Commissioner formed 70 blocks out of the waste lands of Mamdot. These were called *chaks*. Of these 70 blocks, 20 were reserved for grass and fuel preserves; 3 more were subsequently added to these; 8 came into possession of the Nawab; in 3 cases the occupants subsequently got decrees of court declaring their ownership; and one *chak* was washed away by the Sutlej. There remained 35 *chaks*. As regards the *mauzahs*, the squatters got decrees in three instances. The other *mauzahs* remained in dispute. The questions concerning the Mamdot *chaks* referred then to 12 *mauzahs* and 35 *chaks* proper. As regards the 35 *chaks* proper, 26 were sold by auction by the Deputy Commissioner, and 9 were given away on payment of a slight *nazarana*, or without any such payment. On this being reported to the Commissioner, he replied that he had no objection to locate *bonâ fide* ousted *zamindars* (ousted by the Nawab's revenue system) in convenient localities, and to give them cultivating leases. But to no other parties was he anxious to give up the land. Now there was scarcely one ousted *zamindar* among the lessees; and the matter went up to the Financial Commissioner, who sanctioned while disapproving of the cultivating leases. But he said: "No sale or transfer of proprietary right is sanctioned." On this the Commissioner directed that leases conferring proprietary rights were to be cancelled; and again that the *nazarana* should be returned, and the lease should be purely for cultivation for ten years. Finally, the Government recognized the proprietary right of the Nawab in all the waste land of Mamdot. The Deputy Commissioner cancelled the auction sales, but did not cancel the leases in the other cases. At the recent settlement, the Nawab instituted a number of suits to be declared proprietor of these blocks. These suits were decided on the principle that, as Government had acknowledged the Nawab to be proprietor of the waste lands of Mamdot, and as the action of the Deputy Commissioner in transferring this proprietary right had been repudiated by his superior, the Nawab was entitled to a decree, unless the occupants could show some valid title other than the Deputy Commissioner's lease, such as adverse possession beyond the period of limitation. In most cases the Nawab got decrees

But as it was manifestly unjust, that people who, relying on the proceedings of Government officials, and trusting to its liberal intentions, had expended considerable sums in bringing the land under cultivation, should be ejected, or left at the mercy of the Nawab, the matter was referred to Government as the Manager of the *jagir*. The orders given, contained in Secretary to Government's No. 981, dated 13th July 1872, to Secretary to the Financial Commissioner, amounted to this :—The occupants of the *mauzahs* were to be recorded sub-proprietors and to pay to the Nawab 15 per cent. on the *jama* as *talukdari* allowance. The payment of extra cesses was to be proportionately divisible between the *talukdar* and the sub-proprietors. Where the terms of the original lease had not been fairly carried out, and the waste largely exceeded the area under cultivation, a reasonable proportion of the waste was to be cut off and restored to the Nawab. As regards the *chaks*, sold by auction, the lessees were to be recorded hereditary tenants of the *chak*, if they had improved largely ; and of the cultivated land with a reasonable proportion of waste, if the improvement had been moderate. But all these leases were got rid of between 1875 and 1880 after a series of law suits. Where the improvement was inconsiderable, they were liable to eviction. In the remaining nine cases, the lessees were to be recorded sub-proprietors, subject to payment of 25 per cent. on the *jama* as *talukdari* allowance to the Nawab. The extra cesses were to be paid in equal shares by them and him. Where the terms of location had been fairly fulfilled, the sub-proprietors were to retain the whole *chak ;* where the fulfilment had been only partial, they were to be allowed a reasonable amount of waste land, in addition to their cultivation. Where the conditions had been altogether neglected, the grants were to be resumed. These orders, while securing substantial advantages to the Nawab, were most liberal to the lessees. It is difficult to say whether they or the Nawab had the least right to the land. The orders were carried out. Where the Nawab got any portion of the land of a *chak*, the revenue and cesses payable by him and the other occupants were carefully recorded. The rent due from the hereditary tenants was also fixed. After considering the matter, the customary rate of 12 per cent. on the revenue over and above the *jama* and cesses seemed a fair rent to allow. The lessees who were considered to have no rights were recorded as non-hereditary tenants ; and the Nawab was left to eject them if he saw fit. The sub-proprietors were allowed an amount of waste land about equal to the area they had cultivated ; the hereditary tenants got half that amount.

CHAP. III. C. Land Revenue. (d) Village communities and tenures— (vi) Fazilka farmed villages.

In the Fazilka Tahsil there were 83 villages which were held directly under Government by farmers. These persons had been given large grants of waste land chiefly in the neighbourhood of Abohar, which they were to bring into cultivation under certain conditions. At the settlement of 1882 most of the farmers having by that time substantially fulfilled the conditions of their grants, they were in 67 villages granted the proprietary right, care being taken to have rights of occupancy first conferred upon their sub-tenants who were the parties on whom the labour of reclaiming the land had really fallen. The remaining villages were kept in farm for a further term of five years. These villages were afterwards made over to the lessees in full proprietary right.

(vii) Occupancy tenants.

The origin of the occupancy tenants in Fazilka has been described in the preceding paragraph. They generally pay double the land revenue as rent. The origin of occupancy rights in other parts of the district is given as follows in the last edition and I have nothing to add to the description :—

"In the Jat villages already described, much difficulty was found at the time of settlement in drawing the distinction between tenants and landowners, owing to the confusion caused by the creation of new shares under the pressure of a heavy land tax. Usually the original proprietary body, while making little objection to the enrolling of other Jats as proprietors, objected strenuously to the same privilege being conferred upon those whom they looked upon as belonging to non-cultivating classes. Such persons were, therefore (generally with their own consent), classed as non-proprietary cultivators; but a right of occupancy was given them in all cases—(1) where they could prove undisturbed possession for 12 years before British rule, and (2) where it was found that they had from the first, like the proprietors, paid nothing but the Government revenue on their land. The only practical distinction understood at the time of settlement to remain between such tenants and the proprietors was that the former were not permitted either to sell or to mortgage their land."

Occupancy tenants now hold the following percentages of the cultivated area in the different tracts :—

Moga	...	...	...	15 per cent.
Ferozepore	...	...	...	14 " "
Zira	...	...	...	10 " "
Mamdot Jagir	...	...	...	3 " "
Muktsar	...	...	...	10 " "
and Fazilka	...	...	...	22 " "

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Land Revenue.

(a) Village communities and tenures—

(viii) Village common property and income.

Originally the village community was a self-contained body and exercised some authority over its members, but it has gradually disintegrated before the advance of education and law, which have tended to democratise society and level the old distinctions. A few relics of the old state of affairs however remain in the shape of cesses levied by the village owners on outsiders and non-owner residents. The *shamilat* is occasionally a source of definite income by the sale of the right to extract saltpetre or other natural products and in a few villages the non-owners are still charged grazing fees (*bhunga*) by the owners. The village *malba* or fund for common expenditure in the interests of the village is often nowadays a cause of dissension, especially in Sikh villages, where there is usually to be found some quarrelsome individual who refuses to pay his share. In a fair number of villages *dharat*, or a cess, on all grain bought and sold in the village is still levied, but with the spread of market facilities this is a declining source of income; the right to collect the *dharat* is generally contracted out to the village *dharwai* or weighman, who as a rule also keeps the accounts of the village *malba*. Another cess is that levied on village menials and traders on occasion of marriages in their families; this is usually known as *ahtrafi* or occasionally as *kamiana*.

(b) Pre-British revenue systems.

No information is available as regards the method of revenue collections used by the Moghals in this district. As regards the Sikhs it seems that the Lahore and Ahluwalia Governments used to take their revenue in cash, but the sum was only fixed for short periods; they sometimes reverted to collections in kind, especially in the Naipal and Dogar tracts. The Raja of Faridkot and the Sirdarni of Ferozepore took their revenue in kind. The Guru of Guru Har Sahai and the Bhais of Jhumba and Arnauli in the Kot Bhai *ilaka*, who received the status of *jagirdars* at annexation, continued to collect the revenue assigned to them in kind up till the 1872 settlement.

Summary settlements were made for the various parts of the district as they came into British hands.

(c) British Revenue Assessments—(i) Summary settlements.

In 1840 Captain Lawrence made for the first time a five years' settlement of *pargana* Ferozepore consisting of 64 villages, the *jama* of which was fixed at Company's Rs. 19,000, inclusive of *inam* lands. This term expired in 1845, and Captain Nicholson then continued the settlement for one year longer at the same rate from *kharif* 1845 to *rabi* 1846, and Mr. Daniell extended it for one year till the end of 1847; and Major F. Mackeson, the Commissioner and Superintendent, increased the

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(c) British Revenue Assessments -
(i) Summary settlements.

amount of assessment by one-third, or to Rs. 25,000, at which rate it remained till the Revised Settlement by Mr. Brandreth in 1855. The other *parganas* comprised in the Ferozepore District and annexed from the Sikh Government at Lahore, after the Campaign of 1845, were also summarily assessed from 1846 till the end of 1856; but, owing to the absence of statistics, it is impossible to supply an accurate account of them.

The eastern part of the Moga and Zira Tahsils which when first annexed was included in the old "Wudnee" (Badhni) District was summarily settled by Mr. Campbell. No definite information is forthcoming regarding this or the summary settlement of the rest of the Ferozepore, Zira and Moga Tahsils. The assessments were based on the collections of our Sikh predecessors with the result that the Muhammadan Bet was assessed considerably higher than the Sikh uplands, an inequality that has not yet been eliminated.

The summary settlement of the Muktsar *pargana* was carried out in 1846 by Mr. J. Daniell, but the Jhumba, Kot Bhai and Guru Har Sahai *ilakas* being *jagir* were left unassessed.

The Muktsar *chak* was assessed at 5 annas per *ghumao* and Kot Kapura at 7 annas. There was a good deal of trouble in this tract, but most of the villages came round at last and they appointed one Hira Mal to be a sort of contractor on their part. But they had scarcely done so when another dispute arose. It was never intended that the villages should pay 7 annas per *ghumao* all round. It was intended that the good villages should pay 8 annas, the middling ones 7 annas and the poor ones 6 annas. The good villages refused to allow the contractor to take 8 annas from them and were still petitioning and appealing when suddenly 88 out of the 117 were made over to the Raja of Faridkot. The summary settlement was intended to last three years, but continued till the regular settlement.

In 1856, the *ilaka* of the Nawab of Mamdot was summarily assessed after its annexation in November 1855. Lump cash sums were imposed for the first two years and the villages left to distribute it among themselves. It consisted then of 242 villages and 70 *chaks*, which were surveyed and mapped under the supervision of Mr. Thomson, Assistant Commissioner, and Muhammad Sultan, Extra Assistant Commissioner. The total *jama* proposed amounted to Rs. 33,786, inclusive of the sum of Rs. 6,223 derived from lease of jungle tracks, and the average rate of assessment was 12 annas a *ghumao*. Originally

this settlement was sanctioned for a period of five years, but it lasted till the first regular settlement of *ilaka* Muktsar in 1871—75. The statements showing by tahsils the *jama* of the district for the last year in which the summary settlement was in force, as compared with the *jama* of the regular settlement, are given in the following statement showing the *jama* of the summary and regular settlements of Ferozepore District :—

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(c) British Revenue Assessments—

(i) Summary settlements.

Name of tahsil.	*Jama* of the summary settlement.			*Jama* of the regular settlement.			REMARKS
	Rs.	A.	P.	Rs.	A.	P.	
Ferozepore ..	67,014	14	3	85,410	0	0	R. 5,957 on account of *jama* of the eight villages of *ilaka* Chirak are deducted, because these villages were given to the Sardar of Kalsia; and Rs. 63,993 are added to the *jama* of *ilaka* Mamdot, because its regular settlement had been effected in 1873.
Zira ..	1,57,085	1	0	1,86,814	0	0	
Moga .	1,01,136	12	9	1,97,879	0	0	
Muktsar ...	1,00,9[illegible]9	0	0	1,11,[illegible]87	0	0	
Total .	4,26,175	12	0	5,81,590	0	0	

The operations of a regular settlement were set on foots under Mr. E. L. Brandreth, Deputy Commissioner of the district, early in 1852, and were brought to a close in 1855. The new assessment received sanction in the following year for a term of 30 years, to expire in 1883, with a proviso leaving the assessment of the Muktsar Tahsil open to revision after ten years. This course was adopted at Mr. Brandreth's own suggestion, on the ground that the Muktsar villages had been only recently acquired, and were in an exceedingly backward condition, and might be expected to develop rapidly. In accordance with this proviso, when the Montgomery District was placed under settlement in 1868, the Muktsar Tahsil, together with the Mamdot territory (annexed in 1855), was added to the charge of the Settlement Officer of that district. The revision of the assessment was completed in 1871-72.

(ii) Regular settlements.

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Land Revenue.

(c) British Revenue Assessments—

(iii) Summary and regular assessments compared.

The summary assessment of the district, as constituted at the time when Mr. Brandreth's settlement operations commenced, amounted to Rs. 4,98,660, of which Rs. 3,77,409 represented the actual State revenue, the remainder (Rs. 1,28,251) being alienated in *jagir* or remitted as *mafi*. Mr. Brandreth's assessment of the same area amounted to Rs. 5,03,438. The table given in the margin indicates the comparison between the two assessments. Before the conclusion of the regular settlement operations, however, other villages were attached to the district; and these being assessed at Rs. 1,16,238, the total assessment of the district, as finally concluded by Mr. Brandreth, was brought up to Rs. 6,19,676, of which the State share (*khalsa*) amounted to Rs. 4,46,385.

Description.	Summary settlement.	Regular settlement.
	Rs.	Rs.
Khalsa	3,77,409	4,10,369
Jagir and *mafi* .. .	1,21,251	93,069
Total ...	4,98,660	5,03,438

This assessment, however, was to be partly progressive; and the full sum here mentioned was not to be reached until after a period of years differing in different parts of the district. Taking the year 1855-56 as the first in which the new assessment took effect over the whole district, the following detail may be given of the initial and ultimate amounts of the revenue* :—

Tahsil.	Revenue, 1855-56.	Ultimate revenue to be realized after term of years.	Year in which the revenue was to reach its full development.
	Rs.	Rs.	
Ferozepore	72,915	80,144	1873-74
Zira .	1,40,260	1,49,223	1873-74
Moga	1,66,474	1,70,222	1864-65
Muktsar	23,492	37,255	1864-65
Total ..	4,03,141	4,36,844	...

*The figures of this statement are taken from an appendix to Mr. Brandreth's report. It will be seen that the total does not agree with that before given (Rs. 4,46,385). The difference seems to be due to re-arrangements of *khalsa* and *jagir* revenue.

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Land Revenue.

(c) British Revenue Assessments—

(iv) Re-settlement of Muktsar and Mamdot.

In 1876 Mr. Purser reported his re-settlement of Muktsar and Mamdot. In the former he revised Mr. Brandreth's assessments, which had (as already explained) been announced for a term of ten years only. In the latter he made a first regular settlement. In Muktsar, Mr. Brandreth had imposed an initial demand of Rs. 47,477, rising gradually during its ten years' currency to Rs. 62,729; cultivation had since then increased by 81 per cent., and Mr. Purser finally assessed the tract at Rs. 98,330, being an increase of over 53 per cent. A further increase of Rs. 3,215 was demandable after ten years in certain villages in which the culturable area was exceedingly large.

In Mamdot, which had received an addition of 16 river estates since the summary settlement, the revenue had already been raised during currency of settlement from Rs. 33,786 to Rs. 45,770. On the other hand cultivation had increased by some 140 per cent. Mr. Purser assessed the tract at Rs. 63,993, rising to Rs. 67,440 after ten years. The settlement, both in Muktsar and Mamdot, was sanctioned for a term of 20 years, dating from the *kharif* of 1872-73 in Mamdot and of 1873-74 in Muktsar.

The settlements and the dates on which they expire were thus distinct for Muktsar, Mamdot and for the northern part of the district. After the announcement of the demands, the normal operation of alluvion and diluvion and similar causes reduced the fixed land revenue demand to Rs. 5,16,405.

(v) Early assessment of Fazilka.

The Fazilka Tahsil was only attached to this district in 1884 and has thus a separate revenue history of its own.

Pargana Bahak was apparently never summarily settled. The Malaut *pargana* of Fazilka was summarily settled by Captain Thoresby in 1837-38. *Pargana* Wattuan was summarily assessed by Mr. Vans Agnew in 1844. Other estates seem to have been summarily assessed as they were colonised. Mr. Brandreth assessed the Bahak *pargana* in 1856-57. The remainder of the present Fazilka Tahsil was settled by Mr. J. H. Oliver between 1857 and 1863.

(vi) First revision of Fazilka assessment.

The first revision of the assessment of the Fazilka Tahsil was made by Mr. J. Wilson in 1881, as a part of the Sirsa District, revising the first regular assessment of that district, which was made in the years 1852—64. He at the same time revised the assessment of *pargana* Bahak, which had been assessed by Mr. Brandreth in 1857-58, as part of the Ferozepore District, on the deposition of the Nawab of Mamdot, but which had after-

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wards been transferred to Sirsa. The results for the Fazilka Tahsil as then existing were an increase of revenue from Rs. 54,999 to Rs. 94,650, equivalent to 72 per cent. on the amount of the former demand. But in the Sutlej *hithar* tract, owing to the uncertainty of the cultivation, which depends on the extent of the floods of the season, 51 villages were wholly or partly placed under a system of fluctuating assessment based on the crop rates stated in the margin.

	Rs. A. P.	
Unirrigated crops ...	0 8 0	per acre.
Flooded crops ...	0 12 0	„ „
	1 4 0	„ „
Well crops ...	1 8 0	„ „

The incidence per acre of the revenue in the tract left under fixed assessment was about 3 annas per acre.

(vii) Revision of settlement, 1884—93.

The assessment of the northern part of the district, which was made by Mr. Brandreth for a period of 30 years, expired in 1882-83. Operations for the revision of the settlement were commenced in 1884, and were carried out by Mr. E. B. Francis, Settlement Officer. The Moga Tahsil was re-assessed with effect from *kharif* 1887, and the Zira and Ferozepore Tahsils with effect from *kharif* 1888. The results of the new settlement are shown by tahsils in the margin. The figures given are those of the total demand without distinction between State revenue and assigned revenue. Low crop rates of 12 annas and 6 annas per *ghumao* were also imposed as a water advantage revenue on lands irrigated by Colonel Grey's system of inundation canals.

Tahsil.	Former revenue.	Revised revenue.
	Rs	Rs.
Moga .	2,40,237	3,88,486
Zira	1,60,987	2,22,313
Ferozepore ...	79.866	1,19,1[illegible]0
Total ...	4,81,090	7,29,929

The revenue derivable from this last-named source was estimated to be about Rs. 30,000 per annum. Thus the total increase of revenue was about Rs. 2,87,000, equivalent to 60 per cent. on the amount of the former demand. The term of settlement was fixed at 25 years.

The revision of the assessment of the Muktsar and Mamdot *parganas* was undertaken by the same officer immediately on the completion of work in the northern part of the district.

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Land Revenue.

(c) British Revenue Assessment—

(vii) Revision of settlement, 1884–93.

The revenue of the Mamdot Jagir was raised by 78 per cent. and that of Muktsar by 69 per cent. The marginal table extracted from Mr. Francis' Final Report shows the comparative demand. It should be noted that the figures shown for new revenue contain sums of Rs. 20,036 and Rs. 3,141 in Mamdot and Muktsar, respectively, which were estimates of the *khush haisiyati*. These assessments were sanctioned for a term of 20 years and were introduced in Mamdot in 1892-93 and in Muktsar in 1893-94.

Tract.	Old revenue.	New revenue.
	Rs.	Rs.
Mamdot Jagir ...	75,177	1,33,721
Muktsar	1,01,500	1,71,666

(viii) Second revision of Fazilka assessment.

Mr. Wilson's assessment of Fazilka had been sanctioned for 20 years, but the whole of the economic conditions in the Rohi Circle had been revolutionised by the introduction of the Sirhind Canal.

The tahsil was resettled in 1900-01 by Mr. C. M. King. He extended the fluctuating system to all the villages of the Hithar Circle and introduced the *khush haisiyati* or water advantage rate on the Grey Canal irrigation in the Utar Circle. His assessment resulted in an increase of nearly 61 per cent. in the tract as a whole, the enhancement amounting to 69 per cent. in the Rohi, 80 per cent. in the Utar and 19 per cent. in the Hithar according to his estimate of the proceeds of the fluctuating system.

(ix) Working of the last settlement.

Despite the large increases taken by Mr. Francis his assessments were very light except in the Bet circles and have worked well though suspensions and remissions have been required in a few Bet villages in consequence of the decline in cultivation due to the spread of *kallar* and weeds as a result of over-irrigation from the Grey Canals. Perhaps the most striking feature of this settlement was the careful discrimination with which the demand was distributed over the different estates.

Mr. King's assessment was a light one and the incidence was still further lightened by the extension of cultivation consequent on better rains. Suspensions were given on one occasion in the Utar and once in the Hithar. No remissions were required.

In the whole district Rs. 2,28,158 have been placed under suspension during the currency of the old assessments, but remissions only amount to Rs. 44,241 or 4 per cent. of the average annual demand.

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Land Revenue.

(c) British Revenue Assessments—

(x) The recent settlement, 1910—15.

The recent settlement was the second revision of the assessment for Moga, Zira, Ferozepore and the Mamdot Jagir and the third revision in Muktsar and Fazilka. Operations commenced in November 1910 and the settlement was closed in the spring of 1915. The assessment of the Zira Tahsil was carried out by Mr. L. Middleton, Assistant Settlement Officer, and that of the remainder of the district by Mr. M. M. L. Currie, Settlement Officer. Full details of the settlement must be sought in the various assessment reports and the Final Settlement Report; only a mere *resumé* is given here.

(xi) Assessment circles.

The following is a list of the assessment circles used at the present and preceding settlements :—

Tract.	Circles of present settlement.		Circles of preceding settlement.
	Name.	Number of villages.	Name.
Moga	Mahraj .	[illegible]7	Mahraj.
	Rohi	127	Moga .
	Grey Canals	45	
Zira	Rohi ..	95	Rohi.
	Bet	269	Bet
Ferozepore	Rohi	73	Rohi.
	Bet	142	Bet.
Mamdot Jagir	Rohi	81	Rohi.
	Dhora . . .	49	Dhora.
	Mamdot Bet ..	77	Utar
	Jalalabad Bet ...	111	Hithar.
Muktsar	Rohi .. .	29	Rohi.
	Muktsar Utar .	41	Muktsar Utar.
	Kot Kapura Utar .	26	Kot Kapura Utar
	Hithar ...	58	Hithar.
	Guru Har Sahai ,	14	Guru Har Sahai.
Fazilka	Rohi .. .	205	Rohi.
	Utar	58	Utar.
	Hithar	59	Hithar

CHAP. III. Land Revenue. (c) British Revenue Assessments. (xi) Assessment circles.

From this table it is clear that little change was made in the assessment circles. The Moga circle was split up because the recent introduction of irrigation from the Grey Canals by the construction of the Kingwah Canal rendered it impossible to use the same representative series of years for the produce estimate for the whole of the tract; the villages receiving irrigation from the Grey Canals were therefore formed into a separate circle. The Mamdot Hithar and Utar circles were divided and the parts of these two circles falling inside the boundary of the Ferozepore Tahsil were formed into the Mamdot Bet and the Muktsar portions into the Jalalabad Bet; the old distinction between the two circles which was based on the extent of river flooding had disappeared owing to numerous changes in the course of the river.

(xii) Soil rates.

The following were the sanctioned soil rates per acre for the various circles :—

Tract	Circle.	IRRIGATED.		UNIRRIGATED.	
		Nahri Sirhind	*Chahi.*	*Sailab.*	*Barani.*
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Moga ...	Mahraj .	1 4 6	...	...	0 13 6
	Rohi ...	1 12 0	2 0 0	...	1 6 0
	Grey Canals ...	1 12 0	1 12 0	...	1 4 0
Zira	Rohi .	.	2 1 0	..	1 1 9
	Bet ..	...	2 0 0	...	0 13 0
Ferozepore ...	Rohi ...	1 8 0	1 6 0	.	0 13 6
	Bet ..	.	1 14 0	..	0 10 0
Mamdot Jagir ...	Rohi ...	1 0 0	1 4 0	..	0 9 9
	Dhora ...	...	1 6 0	...	0 9 6
	Mamdot Bet ..	..	1 10 0	0 12 0	0 9 0
	Jalalabad Bet ...	...	1 8 0	0 10 0	0 8 0
Muktsar ...	Rohi ...	0 13 0	..	...	0 9 0
	Muktsar Utar ...	0 13 0	..	...	0 9 0
	Kot Kapura Utar	0 15 0	...	..	0 11 0
	Hithar ...	0 12 0	1 4 0	...	0 7 6
	Guru Har Sahai	...	1 4 0	...	0 9 0
Fazilka ...	Rohi ...	0 8 0		...	0 5 6
	Utar ...	0 5 0	0 5 0	...	0 4 0
	Hithar ...	Wholly fluctuating.			

CHAP. III. C.
Land Revenue.
(e) British Revenue Assessments—
(xii) Soil rates.

In this connection it should be noted that *chahi nahri* Sirhind was rated as *chahi*; land irrigated from the Grey Canals (*nahri zilla*) was assessed to fixed revenue as unirrigated, while in the case of *chahi nahri zilla* following the practice of the previous Settlement Officer, Mr. Francis, half the area was rated as *chahi* and half as *nahri zilla*. In Zira and Ferozepore no special rates were framed for *sailab*.

(xiii) *Khush haisiyati.*

The lands irrigated by the Grey Canals are chargeable with *khush haisiyati* or water advantage rate on the crops grown. This rate was first imposed by Mr. Francis at his assessment, but was not introduced in Fazilka till Mr. King's settlement. The old system was that there were two classes of crops, *viz*. superior and inferior and *khush haisiyati* was assessed at twelve annas per *ghumao* for superior crops and six annas for inferior crops; in *kharif* the rate was only chargeable on matured areas, but in *rabi* it was levied on all crops sown with the aid of canal water. In Fazilka the classification introduced by Mr. King was somewhat different and the rates which also differed somewhat were imposed on matured areas only in both harvests. In this settlement the classification fixed by Mr. Francis has been retained and extended to Fazilka; the rates have been slightly raised, but are now only leviable on matured areas in each harvest. The new classification is as follows :—

Superior crops.—Rice, sugarcane, maize, tobacco, cotton and pepper.

Inferior crops.—All other *kharif* crops and all *rabi* crops.

The new rates are as follows :—

Class	In Fazilka.		In the rest of the district.	
	Per *bigha.*	Per acre.	Per *ghumao.*	Per acre.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Superior	0 12 0	1 3 2½	1 0 0	1 3 4
Inferior	0 6 0	0 9 7	0 8 0	0 9 8

In the Fazilka Hithar circle Mr. (now Sir James) Wilson introduced a fluctuating system together with a slight fixed assessment on the waste in the majority of the villages of the circle. This system was extended to the whole circle by Mr. King. It has now been continued, but the small waste assessment has been remitted. Mr. King's rates have been maintained unchanged at the present settlement as proposals made to give the circle a fixed assessment were not sanctioned. The rates and classification are as follows :—

Class of cultivation.	Class.	Crops.	Rate per acre.
			Rs. A. P.
All irrigated and *sailab* crops.	I	Fruits, vegetables, pepper, sugar, wheat and tobacco	1 12 0
Ditto ditto	II	All crops not included in class I and class II	0 14 0
Ditto ditto	III	*Masar*, *methra*, *chural*, howsoever irrigated and fodder crops grown on wells.	0 8 0
Barani crops ..	IV	All crops	0 8 0

These rates are levied on matured areas, but the people always complain that full allowance is not given for crops that have failed.

In the Zira, Ferozepore and Muktsar Tahsils a semi-fluctuating assessment is in force in such estates or parts of estates as are directly exposed to river action. Each cold weather the course of the river is marked on the maps and all land washed awa yor thrown up by the river is measured and any new cultivation is noted. Lands are assessed according to the class of crop they grow; thus land that has once grown wheat goes on paying the wheat rate either till it is washed away or until it becomes *banjar*.

CHAP. III. C.

Land Revenue.

(c) British Revenue Assessments—

(xv) Alluvion-diluvion assessments.

The classification and rates are as follows :—

Class.	Kind of crops.	RATE	
		Per *ghumao.*	Per acre.
		Rs. A. P.	Annas.
I	Sugarcane, maize and wheat—		
	(i) Zira Tahsil—		
	(a) Above Harike Railway Bridge .	1 4 0	24·20
	(b) Below Harike Railway Bridge ...	1 2 0	21·78
	(ii) Ferozepore Tahsil—		
	(a) Above Palla Megha	1 0 0	19·36
	(b) Below Palla Megha	0 14 0	16·94
	(iii) Muktsar Tahsil	0 14 0	16·94
II	Rice, *moth*, *jowar*, *bajra*, barley, gram, rape, other oilseeds, melons and other crops not specified—		
	In all tahsils	0 14 0	16·94
III	*Mung*, *mash*, *massar*, *chural*, *ajwain*, *methra*, *senji*, *chari* and other fodder—		
	In all tahsils	0 8 0	9·68
IV	*Charand*—		Pies.
	In all tahsils	0 0 9	10·89

The *charand* rate is only to be imposed when the area exceeds 5,000 *kanals* in a village and is in the Collector's opinion of value for grazing.

(o) British Revenue Assessments—

(xvi) Results of the recent settlement.

The following table shows in a summary form the results of the re-assessment of the different parts of the districts :—

1	2	3	4	5	6	7	8	9
	OLD DEMAND.			NEW DEMAND.			PERCENTAGE OF	
TRACT.	Fixed last year.	Fluctuating, average.	Total.	Fixed, final.	Fluctuating, estimated.	Total.	Increase, column 7 on column 4.	True half net assets absorbed.
	Rs.	Rs.	Rs.	Rs	Rs	Rs.		
Moga .	3,87,334	2,776	3,90,110	6 36,319	7,707	6,44,026	65	40
Ferozepore proper	1,17,254	10.083	1,27,337	1,49,407	15.249	1,64,656	29	38
Zira ...	2,24,306	12,876	2,37,182	2,89,207	28.891	3,18,098	34	41
Mamdot Jagir	1,12,018	23.986	1,36,001	1.20.627	36.277	1,56,904	15	46
Muktsar proper	1,68,336	3,727	1,72,063	2,68,655	5,072	2.73.727	59	38
Fazilka	1.49,929	35,218	1,85,147	2,96,327	37,221	3,33,548	80	37½
District . .	11,59,177	88,666	12,47.843	17,60,542	1,30,417	18,90,959	52	40

The following table shows the incidence of the new demand :—

—	Moga.			Ferozepore proper.			Zira.			Mamdot Jagir.			Muktsar proper.			Fazilka.			District.		
Per acre.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P	Rs.	A.	P	Rs.	A.	P.
Cultivated ..	1	5	6	1	0	7	1	3	2	0	15	3	0	10	9	0	6	11	0	13	8
Cropped ...	1	8	2	1	2	6	1	4	10	1	1	7	0	11	1	0	9	8	1	0	8
Per head of population.	2	13	9	1	4	0	2	0	8	1	12	1	2	[illegible]	11	1	7	4	1	15	6

(xvii) Reasons for the enhancement.

The most important ground for enhancement of the revenue was the rise in prices and the greatly increased value of land ; this was applicable to the whole of the district. The actual rise in

CHAP. III. C. Land Revenue. (c) British Revenue Assessments— (xvii) Reasons for the enhancement.

prices may at a moderate estimate be put at 50 per cent. in the last 20 years, while the value of land has doubled at least and in some parts has even quadrupled within the same period. Secondly in the tract irrigated by the Sirhind Canal no account had been taken at previous settlements of the value of the profits of canal irrigation. Thirdly, the previous assessments had everywhere been extremely lenient when originally imposed. Fourthly, in Muktsar and to a still greater extent in Fazilka, there had been a considerable extension in the cultivated area.

Despite the considerable increase now taken the tables given in the last paragraph show how lenient the present assessment is whether judged by the percentage of the half net assets absorbed or by the incidence per acre.

(xviii) Some new features of the recent settlement.

There are certain new features in the recent settlement that call for a brief notice here. The most noticeable of these is the assessment of land irrigated from the Sirhind Canal at higher rates than those imposed on *barani* lands. Rules have been framed for reductions or increases in the amounts paid on this account if the facilities for irrigation are diminished or improved. Another new feature is the provision of rules for the remission of the revenue on land that goes out of cultivation in consequence of the spread of *kallar* (alkaline salts); if properly worked these rules should prove distinctly beneficial. Another important change is that made in the assessment of the *khush haisiyati* by which now only matured areas will be assessed in *rabi*.

(xix) Instalments and dates of payment.

Revenue is now paid in twice a year, *viz.*, one instalment in *kharif* and one in *rabi*. The proportion of these instalments varies from village to village according to the wishes of the people. The dates of payment are January 15th to February 1st for the *kharif* instalment in all tahsils and June 15th to July 15th for the *rabi* instalment everywhere except in Fazilka where the dates for *rabi* are July 1st to July 15th.

(d) Assignments.

A considerable portion of the revenue of the district is assigned to various people.

The largest *jagir* is that of the Nawab of Mamdot. The revenue of 299 villages, that is to say practically the whole of the Mamdot Jagir tract, is assigned to the Nawab who pays one-third of the revenue as service commutation. In the case of the fluctuating water advantage rate or *khush haisiyati* the Nawab only receives one-third ultimately as he has to pay half of his original two-thirds as a royalty for the use of Sutlej water in his canals. The value is about Rs. 77,750 net per annum. In

addition the Nawab shares the revenue of 38 villages in Fazilka with other *jagirdars*. These villages were part of the Bahak *pargana* which was originally controlled by the Mamdot Nawabs. The Nawab now receives 12 annas in the rupee of revenue, the Bhai of Arnauli 2 annas, the Bhai of Jhumba 1 anna, and the Bodlas of Bahak 1 anna. The net value is about Rs. 10,500 per annum.

The next most important *jagir* held by a local family is that of Guru Har Sahai, held by the Sodhi family of that place, to whom half the revenue of the 14 villages, comprising the Guru Har Sahai assessment circle, is assigned. Under the new assessment this *jagir* should eventually be worth about Rs. 8,500 per annum.

The Bhai of Arnauli holds *jagirs* of various villages and parts of villages in the Mahraj and Muktsar Rohi circles on payment of service commutation at the rate of 2 annas or 2½ annas per rupee of revenue. This *jagir* would ultimately be of the net value of some Rs. 35,000 per annum. The Bhai of Sidhuwal also holds some parts of villages which should ultimately be worth about Rs. 8,900 per annum. Neither of these families reside in the district and are of no local importance.

Various other families hold smaller *jagirs*. The Sodhis of Buttar hold assignments in all tahsils except Fazilka; the Sodhis of Dhilwan have shares in the revenue of various villages in the Moga, Muktsar and Zira Tahsils. The Gil Sardars of Bankandi and the Kangs of Phidda are *jagirdars* in Zira and Ferozepore, respectively, while the Bhai of Jhumba holds a *jagir* in Muktsar in addition to the share of the revenue of the 38 villages in Fazilka which he shares with the Nawab of Mamdot and others. Other non-resident *jagirdars* are the family of Sarin Khatris who hold the *jagir* of the villages of Salina and Nidhanwala in the Moga Tahsil and the Betu Rajputs to whom the revenue of two riverain villages in the Ferozepore Tahsil is assigned.

The Bhais of Bhucho Khurd hold the *jagir* of Bhucho Khurd and of two villages in Muktsar.

The most interesting assignments, however, are those held by the Siddhus of the Bahya and Chukuk in the Mahraj circle who are the *jagirdars* of the lands they own on payment of 2½ annas in the rupee service commutation. A similar *jagir* is that held by the Bhais of Therhi in Muktsar who are an offshoot of the Siddhus of Chukuk; they pay, however, only 2 annas in the rupee.

CHAP. III. D.

Miscellaneous Revenue.

(d) Assignments.

There are many minor assignments to charitable institutions and holy men but these are confined, to the four northern tahsils. The principal are the assignments held by the Bhai of Bagrian and the Darbar Sahib temple at Muktsar to the support of which is assigned the revenue of the village of Kotli Ablu.

There are fourteen petty mutiny grants in Fazilka Tahsil and one in Ferozepore.

In connection with revenue assignments I may note that it has been ruled that *jagirdars* are not entitled to the *nahri parta* which has been imposed at this settlement; on the other hand *jagirdars* are entitled to the *khush haisiyati* provided that their grants date prior to its imposition.

Mr. Brandreth thus describes the origin of the minor revenue free grants of the district:—

"It is impossible within reasonable limits to describe all the different kinds of grants that have been upheld. Those conferred in perpetuity are generally for the support of Hindu or Muhammadan places of worship, for the maintenance of tombs, for keeping up *dharmsalas* or resting-places for travellers, for schools, for perpetual almsgivings, and such like purposes. The Rani of Ferozepore always gave a small maintenance in land to the widows or heirs of those who fell in the numerous wars which she waged against her neighbour, the Chief of Faridkot. The Kardars of the Lahore Government gave small rent free tenures to those who had rendered them any service, to *fakirs*, to those who sunk wells for the public good, &c. These and such like grants have been upheld either for life or for the term of settlement. Besides the rent-free tenures referred to above, there are also villages and shares in villages, and separate plots rent-free in the *pargana* of Kot Kapura, which was made over to the Raja of Faridkot as a reward for the good services rendered by him during the Sutlej Campaign, and regarding which it has been decided by superior authority that a separate account should be taken of them. The value of these estates is Rs 9,143, of which Rs. 1,416 have been confirmed in perpetuity. In lieu of the remainder, as it lapses by the deaths of the present occupants, certain villages on the borders of this district, and now belonging to Faridkot, will be annexed."

D.—Miscellaneous Revenue.

(a) Excise.

Details regarding the excise administration of the district are contained in table 41 of part B. There is no distillery in the district, and the excise receipts consist only of license fees for shops. Of these there are 60 in the district licensed to sell country liquor, and 6 for the vend of European liquor, and 3 canteen and 2 restaurant licenses. There are 13 wholesale licenses for country spirit and 4 for imported spirit. There is a good deal of liquor smuggled from the adjoining States especially from the shop at Jaito (Nabha).

CHAP. III. E. Local and Municipal Government. (a) Excise.

It may be noted that the district was one of those in which the fixed fee system with cheap liquor was tried between 1905—1910 with a view to stopping illicit distillation. The result was a tremendous increase in consumption; it is impossible to say how much of this increase was due to the substitution of licit for illicit liquor, but the general opinion is that the experiment resulted in a large increase in the number of drinkers.

There are 44 shops licensed for the sale of hemp drugs. The sale of these drugs is chiefly confined to large towns, and calls for no special remarks.

There are 99 shops licensed for the sale of opium. This narcotic is chiefly consumed in the Sikh tracts. Only Excise (Ghazipur) opium is sold.

(b) Salt.

There are no salt refineries in the district.

(c) Income-tax.

Full details regarding income-tax are to be found in table 42 of part B. The richest tax-payers are the grain merchants of various markets. There are also a number of money lending Jat *zamindars* who pay income-tax.

(d) Cesses.

The Government cesses levied in the district by a fixed rate on the land revenue demand and collected at the same time as the latter are the local rate and the *lambardari* cess. The first has been levied at a uniform rate of Rs. 10-6-8 per cent. since October 1912, and the second at the rate of Rs. 5 per cent. of the land revenue demand in all tahsils.

E.—Local and Municipal Government.

(a) The District Board.

The district board consists of 42 members; it is constituted under Act XX of 1883; the Deputy Commissioner is the chairmen. Of the 42 members 28 are elected, while the remainder are either nominated or *ex-officio* members. The principal source of income is the local rate which is now Rs. 10-6-8 per cent. on the land revenue. The recent settlement will produce a considerably enhanced income under this head, which in 1913-14 brought in Rs. 1,43,263. The other items of the Board's income for that year were —

	Rs.
Cattle-pounds	8,439
School Fees	12,972
Medical Receipts	5,304

CHAP. III. E

Local and Municipal Government.

(a) The District Board.

	Rs.
Gardens	4,911
Veterinary and Stallion Fees	2,815
Cattle Fairs	5,547
Talwandi Market	8,018
Rent of Buildings	6,692
Sale of Buildings	3,841
Ferries	9,570
Sale of Trees	20,286
Miscellaneous	14,294
Government Contributions	1,15,137

thus giving a total income for the year of Rs. 3,61,089. The incidence of taxation (local rate) is annas 2-8 per head. The expenditure in the same year amounted to Rs. 2,79,002, the principal heads being —

	Rs.
General Administration	11,222
Education	70,965
Medical	27,127
Gardens	10,428
Public Works	94,866
Ditto establishment and contingencies ...	10,724
Roadside trees	11,790
Contribution to Government	13,394

There are 50 cattle-pounds of which 31 are under the direct management of the board, the remainder being under the control of the police. The board maintains one High School, 3 Middle Schools and 124 Primary Schools for boys and 20 for girls; it also assists 27 other schools. The district board bears the whole of the cost of one hospital and five dispensaries and makes contributions towards the upkeep of three more hospitals and three dispensaries. Six veterinary hospitals are supported by the board which also supplies seven horse stallions. There are also six cattle fairs which are held under the auspices of the board. Some 750 miles of road, of which 55 are metalled, are maintained by the board and three new roads are under construction. There are 21 ferries. There are 16 *serais* in the district with small

CHAP. III. B.

Local and Municipal Government.

rest-houses attached, and in addition there are two dâk bungalows and five district board rest-houses.

(a) The District Board.

Of recent years a certain amount of interest has been taken in the elections and there have been some contests for vacancies.

There are no local boards in the district, but members are sometimes deputed to supervise work in their own circles.

(b) Municipalities.

There are now four municipalities in the district, *viz.*, Ferozepore, Fazilka, Muktsar and Zira. All are second class municipalities. Statistics as to their income and expenditure will be found in table 46, part B. At present octroi is the principal source of income, but proposals are under consideration for the introduction of a terminal tax at Fazilka.

The following table shows the constitution of the various committees and the date of their institution :—

Municipality	Number of members.				Notification.	
	Ex officio.	Nominated.	Elected.	Total.	No.	Date.
Ferozepore	4	8	9	21	1652	12th October 1885.
Fazilka	3	..	6	9	486	10th December 1885.
Muktsar	2	1	6	9	457	7th April 1876.
Zira	2	...	4	6	457	7th April 1876.

The municipality of Dharmkot, which was instituted in 1876, was recently reduced to the status of a notified area.

A drainage scheme is under consideration for Ferozepore and a water-supply scheme for Muktsar.

CHAP. III. F. Public Works.

(b) Municipalities.

The incidence of taxation as calculated on the population figures for 1911 is shown for the last three years in the following table :—

MUNICIPALITY.	INCIDENCE OF TAXATION PER HEAD.		
	1911-12	1912-13.	1913-14.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Ferozepore	2 2 0	2 5 7	2 4 11
Fazilka	1 5 3	1 1 1	1 7 7
Muktsar	1 15 6	1 11 8	1 12 3
Zira	1 7 2	1 9 5	1 13 1

(c) Cantonment Committee.

The affairs of the cantonment are managed by the cantonment committee composed of 6 *ex-officio*, 7 nominated and 5 additional members ; the Cantonment Magistrate acts as Secretary. The income of the committee is about Rs. 1,00,000 per annum and is mainly derived from octroi.

(d) Notified Areas.

There are now 6 notified areas in the district at Abohar, Moga, Giddarbaha, Bhucho Mandi, Guru Har Sahai and Dharmkot. The first five are grain markets and derive their income from the rent of shops and land belonging to them ; no direct taxation has been imposed as yet. Dharmkot, though formerly a municipality, is really little more than a large village ; its income is now derived from a professional tax. A proposal is on foot to constitute a notified area at Jalalabad, the income of which would be the *dharat* or weighment cess on grain to which the Nawab of Mamdot is entitled.

F.—Public Works.

(a) Sirhind Canal.

All three branches of the Public Works Department are represented in this district.

The management of the Sirhind Canal is under the control of the Superintending Engineer, Sirhind Canal, whose head-quarters are at Ambala. The canal is divided into three divisions each under an Executive Engineer : these divisions are named after their respective head-quarters, the Ludhiana, Ferozepore and the Bhatinda Division. The Ludhiana Division controls a small area

(a) Sirhind Canal.

on the east of Moga irrigated from the Abohar Branch. The rest of the Abohar Branch irrigation throughout the district, and that done from the Navigation Channel, is managed by the Ferozepore Division, while the Bhatinda Division has charge of irrigation from that branch which is confined to the southern parts of the district.

(b) Roads and buildings.

Ferozepore was previously the head-quarters of a division of the Roads and Buildings Branch, Public Works Department, till 1911, but is now only a sub-division under the Executive Engineer, Jullundur, who is controlled by the Superintending Engineer, 2nd Circle, Ambala. The Executive Engineer is in charge of the Ludhiana-Ferozepore metalled road (53-35 miles). He also has charge of all Kutcherry buildings, all tahsil buildings, the district jail and the Government High School, Ferozepore.

(c) Railways.

The lines in this district belonging to the Southern Punjab Railway Company, as well as those belonging to its own system, are managed by the agency of the North-Western Railway with its head offices at Lahore. The local control is distributed as follows :--

District Traffic Superintendent, Ferozepore—North-Western Railway line to Bhatinda and Southern Punjab Railway line from Ferozepore to Macleodganj.

District Traffic Superintendent, Phillaur—Southern Punjab Railway, Jullundur Doab and Ferozepore to Ludhiana lines.

District Traffic Superintendent, Saharanpur—The Rajpura to Bhatinda line.

District Traffic Superintendent, Bhatinda—Southern Punjab Railway line from Bhatinda to Samasata.

The Rajputana-Malwa line has its head office at Ajmer; the local sections are under the control of the District Traffic Superintendent, Delhi.

The Jodhpur-Bikaner Railway is managed by that company and has its head-quarters at Bikaner.

The head office of the Southern Punjab Railway is in Ferozepore in charge of the Agent of the Company.

G.—Army.

The Brigade Major, Major P. B. Sangster, kindly supplied the following note :—

The district of Ferozepore has but one military tation in it—the Cantonment of Ferozepore itself

CHAP. III. G.

Army.

situated about 5 miles east from the Sutlej River, and about 2 miles south of the city of the same name, and 75 miles from Ludhiana. The cantonment is well laid out and planted. Water is supplied by wells at an average depth of 25 to 30 feet in cold and hot weather respectively. The main feature of the cantonment is the Fort, which encloses the Arsenal.

Ferozepore Cantonment is the head-quarters of the Ferozepore Brigade, which forms part of the 3rd (Lahore) Division, with head-quarters at Lahore.

Details of the military forces at Ferozepore are as follows :—

		Brigade and Station Staff.	Winter Garrison. 1st November to 9th April (approximate).	Summer Garrison, 10th April to 31st October.
FEROZEPORE BRIGADE.	FEROZEPORE.	Brigadier-General.	Royal Field Artillery, 1 Battery.	Royal Field Artillery, 1 Battery.
		Brigade Major.	British Infantry, 1 Battalion (less one Company).	British Infantry, Head-quarters, and 4 Companies (less one Company in Fort).
		Assistant Director of Ordnance Stores, 3rd and 7th Division.	"K" Company, 1st Punjab Volunteer Rifles.	"K" Company, 1st Punjab Volunteer Rifles.
		Assistant Commanding Royal Engineer.	Indian Cavalry, 1 Regiment.	Indian Cavalry, 1 Regiment.
		Garrison Engineer.	Indian Infantry, 2 Battalions.	Indian Infantry, 2 Battalions.
		Officer in charge, Supplies.	Mule Cadre.	
		Officer in charge, Transport.	Depôt Transport Lines.	
		Senior Medical Officer.	Supply and Transport Corps.	
		Cantonment Magistrate.		
	FEROZEPORE FORT.	Fort Commandant (under Officer Commanding Station).	Royal Garrison Artillery, 1 Company.	Royal Garrison Artillery, 1 Company.
			British Infantry, 1 Company.	British Infantry, 1 Company.

The Assistant Director of Ordnance Stores is in charge of the Arsenal and is on the Staff of the General Officer Commanding, 3rd (Lahore) Division.

CHAP. III. H.

Police and Jails.

The Assistant Commanding, Royal Engineers, Ferozepore District, is in charge of all Military Buildings including those of the Fort and Arsenal, and is assisted by the Garrison Engineer. The Assistant Commanding, Royal Engineers, is a Staff Officer of the General Officer Commanding, Ferozepore Brigade.

The Cantonment Authority, to whom the Cantonment Magistrate is Secretary, deals with all matters connected with land, sites for buildings, finance and administration of the Cantonment generally. The special sanction of the Brigade Commander must be obtained for the construction of any buildings inside the Fort zone (within 1,000 yards of the ramparts .

H.—Police and Jails.

(a) Police—Constitution and distribution.

The district lies within the Central Range under the Deputy Inspector-General at Lahore and is divided into 18 Police Stations—8 of the 1st Class, *viz.*, Ferozepore Cantonment, Ferozepore City, Ferozepore Sadar, Zira, Moga, Bhagapurana, Jalalabad and Muktsar and 10 of the 2nd Class, *viz.*, Makhu, Nihalsinghwala, Ghall, Dharmkot, Mamdot, Kot Bhai, Nathana, Malaut, Fazilka and Abohar. The constitution of the District Police force is as follows :—

One Superintendent of Police.

One Assistant Superintendent of Police.

One Deputy Superintendent of Police.

One Cantonment Inspector.

One Court Inspector.

One Reserve Inspector.

3 Circle Inspectors.

32 Sub-Inspectors.

2 Court Sub-Inspectors.

85 Head Constables.

619 Foot Constables.

12 Mounted Constables.

CHAP. III. H.

Police and Jails.

(a) Police—Constitution and distribution.

The strength of the force in the district is as follows :—

Serial No.	Class of Police.	Number of men employed on standing guards.	Number of men employed on protection and detection.	Total strength.
1	District ...	53	507	560
2	Cantonment .	...	61	61
3	Municipal ..	...	101	101
4	Ferry ..	..	34	34
	Total ...	53	703	756

The recruits enlisted belong to Ferozepore or neighbouring districts and Native States and are drawn from the following classes :—Sayads, Pathans, Rajputs, Brahmans, Jats, Sikhs and Sheikhs, but good Sikh recruits are rarely obtained, most of the suitable men of that class being taken for the Army and Burma Military Police. Of late years it has been found increasingly difficult to recruit up to strength on account of the present comparatively low rates of pay and poor prospects. The three Circle Inspectors in charge of three Circles have their respective head-quarters at Ferozepore, Moga and Fazilka.

Prosecutions.

A Court Inspector attached to the office of Superintendent of Police is in charge of the prosecutions in cases sent up by the Police in the courts at Ferozepore. He is assisted by a Court Sub-Inspector at head-quarters and another Court Sub-Inspector performs similar duties in the court of Sub-Divisional Officer, Fazilka.

Police Lines and Reserves.

The Police Lines at Ferozepore and all Standing Guards at head-quarters are in charge of a Reserve Inspector assisted by a Sub-Inspector who is specially detailed to the Lines.

Police Stations.

There are 18 Police Stations in the district excluding the Railway Police Station at Ferozepore Cantonment. The Railway Police posted at Ferozepore Cantonment and Bhatinda Railway Police Stations are under the control of the Superintendent. Railway Police, Southern District, but the cases chalaned by them are disposed of in the District Courts. Each Police Station is under the charge of a Sub-Inspector as Station House Officer. Besides these regular Police Stations there are four out-posts at Mallanwala, Mohanke, Usmankhera and Lambi and one Road-post at Arniwala under the control of the nearest Station House Officer. The attached statement A gives the list of the Police Stations and the Outposts subordinate to them, whilst statement B gives the sanctioned strength for each Police Station.

STATEMENT A.

Serial No.	Name of Police Station.	Under control of which Circle Inspector.	Number of Sub-Inspectors sanctioned.	Number of Head Constables sanctioned.	Number of Foot Constables sanctioned.	REMARKS.
1	Ferozepore Cantonment	European Cantonment Inspector.	1	6	53	
2	Ferozepore City ..	Circle Inspector, Ferozepore	[illegible]	5	50	
3	Sadar Ferozepore ..	Do.	2	3	25	
4	Mamdot	Do.	1	2	10	
5	Ghall ..	Do.	1	2	10	
6	Zira . ..	Do.	2	2	12	
7	Makhu ...	Do.	1	2	10	
8	Nathana . ..	Do.	1	2	11	
9	Moga ...	Circle Inspector, Moga ..	2	2	15	
10	Dharmkot	Do.	1	2	10	
11	Bhagapurana ...	Do. ..	2	2	12	
12	Nihalsinghwala ...	Do. ...	1	2	10	
13	Fazilka	Circle Inspector, Fazilka ..	1	2	13	
14	Muktsar	Do ...	2	2	14	
15	Jalalabad	Do. ...	2	2	14	
16	Kot Bhai	Do. ..	1	2	11	
17	Malaut	Do. ...	1	2	11	
18	Abohar	Do. ...	1	2	11	

CHAP. III. H.

Police and Jails.

(a) Police—Police Stations.

STATEMENT B.

Serial No.	Name of Police Station.	Name of Police Post attached.
1	Ferozepore Cantonment	4 Cantonment Police Posts.
2	Ferozepore City	4 City Police Posts.
3	Sadar Ferozepore	None.
4	Mamdot	None.
5	Ghall	None.
6	Zira	Mallanwala Outpost.
7	Makhu	None.
8	Nathana	None.
9	Moga	None.
10	Dharmkot	None.
11	Bhagapurana	None.
12	Nihalsinghwala	None.
13	Fazilka	Arniwala Roadpost.
14	Muktsar	None.
15	Jalalabad	Mohanke Outpost.
16	Kot Bhai	None.
17	Malaut	Lambi Outpost.
18	Abohar	Usman Khera Outpost.

Lock-ups and cattle-pounds.

Every Police Station is provided with the necessary Lock-ups for males and females. The Police lock-ups at Moga, Zira, Muktsar, Nathana and Abohar are also used for undertrial

CHAP. III. B. Police and Jails.

(a) Police—Look-ups and cattle-pounds.

prisoners, as at present there are no judicial lock-ups at these places though one is now under construction at Moga. There are 20 cattle-pounds under Police control, of which 18 belong to the district board.

Ferry Police.

On the more important ferries on the Sutlej 4 Head Constables and 30 Constables are posted.

Crime in this district is very heavy, especially serious offences against person and property. Among the Jat Sikhs murders and dacoities are prevalent and are usually of very brutal nature. Along the river banks the people are all addicted to cattle thieving and illicit distillation of liquor is carried on to a large extent. Tracking is much resorted to, the best trackers being Bauriahs. There are three trackers in the force, but village trackers are usually made use of in preference to Police trackers as their work is usually more reliable. Good trackers are as a rule unwilling to enlist as they can earn a better living by remaining in their villages.

(b) Criminal tribes.

There are four registered criminal tribes in the district, *viz.*, Bauriahs who number 3,390, Sansis (99), Pakhiwaras (59), Harnis (35). The Bauriahs, who are the most numerous, are settled chiefly in the jurisdictions of Police Stations Muktsar, Fazilka, Jalalabad, Moga and Bhagapurana. They have to a large extent taken to cultivation and in consequence many have been exempted from the provisions of the Criminal Tribes Act. The services of many Bauriahs are utilised with great success as watchmen at various cattle fairs in the district. They are clever trackers and are usually employed by their fellow villagers to trace out stolen cattle. The Sansis are settled mainly in Police Stations Jalalabad, Nihalsinghwala, Dharmkot and Zira and a number of them are also settled in Ferozepore City. They are addicted to petty thefts. The Pakhiwaras are the most troublesome of all the criminal tribes of this district. They are addicted to serious crime. They are settled mainly in Police Stations Sadar and Zira.

The Harnis are the least numerous of all and are settled mainly in Moga and Dharmkot Police Stations. Many of them earn a livelihood by keeping sheep and goats. They are relations of the Harnis of Police Station, Jagraon, who are much complained of, but those settled in this district are comparatively well behaved.

(c) District Jail.

The District Jail, which is under the charge of the Civil Surgeon, has accommodation for 446 prisoners, but frequently has more.

CHAP. III. I.

Education and Literacy.

I.—Education and Literacy.

(a) Literacy. Table 50.

The marginal table gives the percentage of literate males to the total population by religions.

Religion.	Census.		
	1891.	1901.	1911.
Hindu		..	10·4
Sikh	...	...	6·2
Jain	..	...	67·4
Muhammadan	...	..	2·1
Christian	...	...	71·1
All religions	...	..	6·3

The high percentage of literates among Jains and Hindus is due to the fact that these are the trading classes. Among Christians the large percentage of literates is due of course to the large body of troops stationed in the cantonments. As regards female literacy it is only among Jains and Christians that the figure reaches or exceeds one per cent.

Scripts.

The script in most general use is the Urdu character. This is the official script used in the courts and for the revenue records. It is the general medium of instruction in the schools. The Gurmukhi script is used by some of the Sikh villagers and there are a few Gurmukhi schools. The trading classes use various forms of Hindi of varying degrees of illegibility.

Indigenous Schools.

There are few indigenous schools in the district. There are some *patshalas* where Bania children receive instruction. Occasionally a *maulvi* may be seen at the village mosque who teaches the boys the Koran, but as they are not generally taught Arabic their learning is merely a mnemonical *tour de force*. In some *dharmsalas* also religious instruction is imparted in Gurmukhi. Most of the non-official schools, however, are now run on the same lines and impart instruction of the same type as the official schools.

(b) Educational system.

The Deputy Commissioner controls the education of the district largely in his capacity as Chairman of the District Board. His technical adviser is the Inspector of Schools, Jullundur Division, and there is also a District Inspector and an Assistant District Inspector of Schools.

Schools.

There are now four High Schools for boys in the district, with an average attendance of 1,410 students. Of these two are official; one is maintained at Moga by the Dev Samaj.

There are 11 Middle Schools for boys of which 5 are maintained by local bodies, 1 is an aided school and the remaining 5 are private denominational schools. The average attendance of students in 1913-14 was 1,508. The five official schools are the Anglo-Vernacular Municipal Middle Schools at Zira and Fazilka,

Municipal Vernacular Middle School at Muktsar and District Board Vernacular Middle Schools at Dharmkot and Buttar; the aided school is the Anglo-Vernacular Middle School at Ferozepore Cantonment. The private schools are the Anglo-Sanscrit Schools at Fazilka, Muktsar, Abohar and Dharmkot and the Anglo-Vernacular Khalsa School at Moga. Gurmukhi branches are attached to the Middle Schools at Buttar and Dharmkot.

CHAP. III. I. Education and Literacy. (b) Educational system—Schools.

The District Board and other local bodies maintain 118 primary schools; the average attendance in 1913-14 was 4,912. These schools are distributed as follows:—

Ferozepore Tahsil—30 : a Gurmukhi Branch is also attached to the Nathana school.

Zira Tahsil—18.

Moga Tahsil – 33 : Gurmukhi branches are attached to the Moga, Ghal Kalan, Chuhar Chak and Daroli Bhai schools, while a Lower Primary Branch is attached to the Middle School at Moga.

Muktsar Tahsil—16.

Fazilka Tahsil—10

These figures differ from those given in table 51 as they are more recent, being for the year 1913-14.

There are also 19 aided indigenous schools with an average attendance of 990 Scholars; they are the Ferozepore Arya Samaj Orphanage, the Ferozepore Arsenal School, Gwal Mandi (Ferozepore Cantonment), Mahajani Patshala (Ferozepore Cantonment), Temperance Night School (Ferozepore City), the Sat Sang Gurmukhi School (Fazilka) and the schools at Koir Singhwala, Pojuke, Baghelewala, Indargarh, Kaila, Bhaini, Kaliyan, Kapura, Kokri Khurd and Ladhaike and the Anglo-Vernacular Aided Islamia Schools at Ferozepore Cantonment, Fazilka and Abohar.

(c) Industrial Schools.

There are two industrial schools for technical education, namely the Arya Samaj Orphanage, Ferozepore, and District Board Primary School, Ferozepore, attached to the Government High School. The former imparts instruction in drawing, wood-work, tailor's and smith's work and the latter in drawing and wood-work. Besides this three carpentry industrial classes are attached to the Anglo-Vernacular Middle School, Zira, Vernacular Middle School, Muktsar, and Vernacular Middle School, Dharmkot, and the time of instruction is two hours after the school time. For the time being there is no school for depressed classes started

CHAP. III. I. Education and Literacy.

by any local body, but efforts are being made to start two private schools for Rahtias at Moga and Raunta. At Fazilka already exists a private elementary school for Chamars and the number of scholars there is hardly 20.

(e) Industrial Schools. Girls' Schools

The demand for girls' schools in this district is increasing slowly. At present there are 31 Primary Girls' Schools maintained or aided by local bodies (8 Gurmukhi, 10 Hindi, 13 Urdu) :—

Gurmukhi Girls' Schools are—

(1) District Board School, Mahraj. (2) District Board, Moga. (3) District Board, Buttar. (4) District Board, Kokrikalan. (5) District Board, Lopon. (6) District Board, Muktsar. (7) District Board, Thandewala. (8) Aided Sikh Kanya Patshala, Mehna.

Hindi Girls' Schools are –

(1) Municipal Board Hindi, Ferozepore City. (2) Municipal Board Hindi Branch, Ferozepore City. (3) District Board Hindi, Dharmkot. (4) District Board Hindi, Zira. (5) District Board Hindi, Kot Ise Khan. (6) Aided Arya Samaj, Ferozepore Cantonment. (7) Aided Sanatan Dharm, Ferozepore Cantonment. (8) Aided Dev Samaj, Poohla. (9) Aided Arya Samaj, Moga. (10) Aided Sanatan Dharm, Fazilka.

Urdu Schools are—

(1) Municipal Board, Ferozepore City. (2) District Board, Ferozepore Cantonment. (3) District Board, Zira. (4) District Board, Dharmkot. (5) District Board, Ghaloti. (6) District Board, Nurpur. (7) District Board, Talwandi Jallo Khan. (8) District Board, Jalalabad East. (9) District Board, Mahraj. (10) District Board, Moga. (11) District Board, Buttar. (12) District Board, Mulewali. (13) District Board, Urdu, Ferozepore City.

The total number of scholars in the above schools at the close of the last year amounts to 1,227.

Besides this there are 3 Private Unrecognised Hindi Schools as well, at Fazilka, Abohar and Kalyan, and the number of scholars in them is 113.

In addition to these there are three Secondary Schools, two Anglo-Vernacular High which are recognised by the Department,—that is Sikh Kanya Mahan Vidyala, Ferozepore, and Dev Samaj High School, Ferozepore,—and the third one is Hindu Girls'

CHAP. III. I.

Education and Literacy.

Girls' Schools.

Middle School which is not recognised as yet. Of these three the Sikh Kanya Mahan Vidyala is very popular among the public and has been doing a lot of useful work in spreading female education. Girls from all the parts of the country are sent to receive education. The number of boarders amounts to about 300. It is practically a boarding school. It has got an excellent school building which is not complete as yet and on it about 1½ lacs of rupees have already been spent. The boarding house has also got a nice building. Total number of scholars in the above three schools is 513. But it is a pity that most of the Mofussil Primary Schools have not got suitable buildings.

Altogether there are 37 Girls' Schools of all kinds in this district, besides some Indigenous Girl's Schools which are hardly worth mentioning.

(d) Principal Schools.

I am indebted to the District Inspector of Schools, Lala Shiv Saran Das, B. A., and the managers of the various institutions for the information on which the following notes are based :—

(i) Government High School

The Government School, Ferozepore, is situated outside the Delhi Gate and consists of two buildings, one for the Middle and Primary Departments and another for the High Department. Both these buildings are adequate and suitable and a small garden is attached to each. Not far from the building where high classes meet stands the main boarding house. It being insufficient for the present number of boarders some are lodged in a rented building inside the Magzim Gate. But these school buildings have been sold by public auction and a very nice school house at a cost of about 1¼ lakhs of rupees is likely to be erected near the district board buildings. The departmental sanction has been secured.

There are two Lower Primary Branches maintained by the Municipal Committee, Ferozepore,—a City Branch School which meets in the Municipal Buildings and a Jubilee Branch started in 1887 meets in a rented building.

(ii) Har Bhagwan Memorial School.

This school was founded in 1897 by Rai Gopi Mal. Honorary Magistrate, in memory of his eldest son Lala Har Bhagwan Das, Extra Assistant Commissioner. It was opened in 1898. The buildings are situated near the Delhi Gate of the City. Attached to the school is a boarding house and there is a separate building for primary classes inside the city. The original cost of the buildings was about Rs. 30,000 and Rai Gopi Mal endowed it with Rs. 25,000. Since his death his family the Budhwars have

CHAP. III. L. — Education and Literacy. — (d) Principal Schools— (ii) Har Bhagwan Memorial School.

expended over Rs. 14,000 on extensions to the buildings and have raised the endowment fund to Rs. 52,645. There are now 592 students on the books, of whom 39 are agriculturists; the great majority of the students are Hindus, there being 69 Muhammadans, 58 Sikhs, and 7 others. There are 67 boarders, of whom 40 belong to this district. The school has done well in scholastic examinations. The running expenses are defrayed from the interest on the capital and fees and since 1913 Government has given a grant-in-aid.

(iii) The Arya Samaj Orphanage.

The Arya Samaj Orphanage was founded in 1878. There are three boarding houses, one for boys, one for girls and the third for widows. There is an Upper Primary School for Boys and a Middle School for Girls, both recognised by Government. There are also technical workshops. At present the inmates number 105 boys, 73 girls and 8 widows, but at times there have been more than 300. The cost of the buildings was mainly raised by subscription and Government contributed Rs. 2,000 to the building fund and Rs. 5,000 for the purchase of furniture. The income about balances the expenditure which is about Rs. 18,000 per annum. As the name implies the institution is managed by a committee appointed by the Arya Samaj.

(iv) Training School for Christian Village Teachers, Moga.

The Training School for Christian Village Teachers was started at Moga by the American Presbyterian Mission in 1910. The cost of the buildings, some Rs. 25,000, was met by subscriptions raised in America. The buildings occupy an excellent site alongside the Grand Trunk Road. Ninety-five per cent. of the cost of maintenance, which is about Rs. 8,000 per annum, comes from America, the remainder is raised locally. In July 1914 there were 90 pupils—Christian converts from the depressed classes. The accommodation is at present limited to this number, but it is proposed to extend it. The pupils are drawn from various districts. The course of study is up to the 5th Upper Primary followed by a short normal course. The medium of instruction is Urdu, but Gurmukhi is also taught.

(v) The Dev Samaj Schools.

The Dev Samaj maintains a Middle School at Moga for boys which has excellent buildings, also a very good Girls' School at Ferozepore.

(vi) The Sikh Kanya Mahan Vidyala.

The Sikh Kanya Mahan Vidyala, managed by Bhai Takht Singh, has already been described.

(e) Expenditure.

Details of the expenditure on public instruction will be found in table 54 of Part B.

(*f*) Newspapers.

No newspaper is published in Ferozepore, but there are two Urdu monthly magazines, called the "Mastana Jogi" and the "Sanatan Dharm Parkash."

J.—Medical.

(*a*) Hospitals and Dispensaries.

The medical administration of the district is controlled by the Civil Surgeon.

There is a civil hospital at Ferozepore with an Assistant Surgeon in charge. Accommodation is provided for 36 males and 10 females, who are accommodated in a separate building in the same compound with a female Sub-Assistant Surgeon in charge.

Between the city and cantonments there is a Zenana Hospital under the control of the American Presbyterian Mission. A fully qualified Lady Doctor is in charge. The accommodation is for 25 in-door patients.

In addition to the above there is a Cantonment General Hospital, a small hospital serving the needs of the Police and in the Railway Lines an out-door dispensary.

In the district there are the following dispensaries :—

(1) *Fazilka.*—Assistant Surgeon in charge. Accommodation 15 males, 16 females in 8 family wards. This is the Dane Hospital, to which has very recently been added the Atkins-Ram Narain Zenana Hospital. The buildings are exceptionally good and provide every convenience required. It is maintained by the Municipality.

(2) *Muktsar.*—Sub-Assistant Surgeon in charge. Accommodation 8 males and 4 females. The buildings are very inadequate and inconvenient. Efforts are being made to erect a new dispensary as soon as money is available. Plans, etc, are all ready. It is maintained by the municipality, the district board giving an annual grant.

(3) *Abohar.*—Sub-Assistant Surgeon in charge. Accommodation 8 males and 4 females. The buildings are good and convenient, great improvements having been lately effected. It is maintained by the Abohar market committee, the district board giving an annual grant.

CHAP. III. J.

Medical.

(a) Hospitals and Dispensaries.

(4) *Mahraj.*—Sub-Assistant Surgeon in charge. Accommodation 8 males and 4 females. The buildings are not very good. There is little call on this dispensary by in-door patients and as it is on the immediate boundary of Native States a proposal has been put forward for this dispensary to be removed to Nathana. Here a better situation is afforded. The idea is to build an out-door dispensary with in-door accommodation for emergency cases only. It is maintained by the district board.

(5) *Dharmkot.*—Sub-Assistant Surgeon in charge. Accommodation 8 males and 4 females. The buildings are adequate. It is maintained by the municipal committee, the district board giving an annual grant.

(6) *Zira.*—Sub-Assistant Surgeon in charge. Accommodation 8 males and 2 females. The buildings are good and have been much improved by the generosity of Lala Malla Mal. The dispensary is maintained by the municipal committee, the district board giving an annual grant.

(7) *Moga.*—Sub-Assistant Surgeon in charge, with a second, in sub-charge. Accommodation 54 males and 24 females in general wards. One large ward has been recently erected as a King Edward VII Memorial. In addition there are 8 paying wards well furnished and each self-contained. A charge of Re. 1 per diem is made. During the cold weather 1913-14 a large shed was erected from a sum of money (Rs. 2,000) which was given by Her Excellency Lady Hardinge. During the "Cataract Season" the number of patients is enormous and tents have to be erected to give the patients a roof, while many board out in houses opposite and near to the dispensary. The largest number of in-door patients in one day has amounted to 596. Sub-Assistant Surgeon Lala Mathra Das has been in charge for many years and his skill is attracting people from far and wide, not only from the Punjab but from many parts of India. The dispensary is maintained by the district board and an annual subscription is given by the Moga market committee.

(8) *Jalalabad.*—Sub-Assistant Surgeon in charge. Accommodation 16 males and 4 females. It is maintained

as a charitable institution at the sole cost of the Nawab of Mamdot.

CHAP. III, J.

Medical.

(a) Hospitals and Dispensaries.

(9) *Guru Har Sahai.*—Sub-Assistant Surgeon in charge. An out-door dispensary was opened in October 1913. It is suitably housed in the market and at once shewed that a dispensary was required. It is maintained by the district board, and the Court of Wards contributes Rs. 700 per annum.

(10) *Badhni.*—Sub-Assistant Surgeon in charge. An out-door dispensary was opened in March 1914. It is housed in temporary quarters and is maintained by the district board. An out-door dispensary was opened here some years ago, but had to be closed owing to lack of funds. There is undoubtedly need for an institution here.

In all dispensaries, save Jalalabad, payment is made by the patients except those who are obviously too poor. This practice has been in force now for over 2½ years. At first there was some slight opposition and a considerable falling off in attendance occurred. This has all disappeared now and the attendance is increasing which would appear to shew that the dispensaries are more appreciated.

The result of the payment system has been such that the district board has found itself in a position to open two out-door dispensaries, *viz.*, at Guru Har Sahai and Badhni, while a third is shortly to be opened at Giddar Baha market. It is worthy of note that the Moga dispensary has become nearly self-supporting.

The operative work got through in the year is enormous. Moga in 1913 shewed 3,411 operations for cataract (performed by Sub-Assistant Surgeon Lala Mathra Das). The total selected operations for the whole district totalled 5,791.

(b) Special institutions.

There is no leper or lunatic asylum in this district.

(c) Vaccination.

(d) Sanitation and Quinine.

Statistics as to vaccination will be found in table 54, part B, and some remarks on this subject and regarding village sanitation and the distribution of quinine will be found in the Civil Surgeon's note on disease and its prevention (Chapter I—C.—g. page 56).

CHAPTER IV.—PLACES OF INTEREST.

(a) Ferozepore City.

A few notes mainly quoted from the previous edition of the Gazetteer may be given here regarding the principal towns and villages of the district.

The town of Ferozepore is situate in N. latitude 30·55 and E. longitude 78·40, 645 feet above the sea level, about 3 miles from the present course of the Sutlej. The general appearance of the town from a distance is not very attractive, there being no buildings of note to catch the eye. It is completely surrounded by a *kacha* wall with ten gates, of which the Delhi and Ludhiana towards the south, the Makhu towards the east, the Bansanwala towards the north, and the Kasur and Multan Gates on the west, are the principal.

A metalled circular road girdles the wall round the city and is 23,870 feet long. There are some gardens along this road on the west of which is the city railway station and the fine building of the Sutlej Flour Mills. The town is surrounded on all sides by small hamlets or suburbs : the principal of them are Basti Rahman Tiharia towards the south, opposite the jail ; Basti Tankanwali towards the south-east ; Basti Sheikhanwali on the east ; Basti Kambohan on the north ; Basti Bawarian on the west ; and Basti Bhattian towards the south-west of the city.

The town itself is divided into two parts by the main *bazar*, which runs from the Delhi Gate in the south to the Bansanwala Gate in the north, and in which are to be found the shops of almost all the principal men in the city. The other streets are of less importance and have nothing remarkable in them, except the Ludhiana Gate *bazar*, where wheels for country carts are prepared in large numbers, the village carpenters who build the rest of the cart not being able to put wheels together. The gate of this *bazar* is of an elegant design, said to have been taken by Mr. Knox, Deputy Commissioner, from some gate at Baghdad, whence it is called the Baghdadi Gate. There are three principal markets in the city, *viz.*, Mandi Shikarpurian (also called Hira Mandi), Mandi Nouharian (also called Purani Mandi), and Ganj Ramji Das. The first is, perhaps, the finest of them all, surrounded on all sides with large double-storeyed buildings of the rich men carrying on the trade in iron in this market. The other two

are chiefly remarkable for extensive dealings in grain, that take place in them, besides their being used as depôts for the storage of grain.

CHAP. IV.

Places of Interest.

(a) Ferozepore City.

The streets of the city are generally wide and well-paved, but the drainage system is very defective, and stands much in need of improvement. The municipality have under consideration a new drainage scheme which, when carried out, would greatly enhance the healthiness of the town. Wells, of which there is a large number within the city, constitute at present the only source of water-supply of the town. Many of the wells are fitted with tubes and pumps. The water is generally good, but it is believed that the water-table has greatly risen in almost all the wells since the opening of the district canals, of which three are to be found within the municipal limits. One of these canals runs round the greater part of the city.

Ferozepore can boast of no buildings of any architectural importance. The only one that deserves mention in this place is the Hindu temple, called the *Ganga mandar*, having a small garden attached to it, and situated near the Bansanwala Gate.

The old fort of the city is now no more, but some traces of it are still left; the tomb of a Muhammadan saint, called Nur Shah Vali, situate on an eminence opposite the old tahsil, indicates its site. The tomb is considered by the Muhammadan community to be a place of great sanctity, and even now large numbers gather around it every Thursday. There were two tanks in the city—one inside the walls, called *Rani-ka-talab* after Rani Lachman Kaur, once the ruler of Ferozepore; and the other outside the Delhi Gate and built by the municipality. The latter has now been filled in. Both of these tanks are fed by water from a district canal (the Shahrwah). The principal buildings outside the city are the dispensary and the school-house, situated opposite to each other on the Knox Road about 100 yards from the Delhi Gate. The Municipal Hall is a fine building erected at the expense of the municipality; it has a small garden attached to it; and is also situate on the Knox Road a little to the south of the dispensary and the school house. Near it is the district board house, a smaller but good-looking building. Still further towards the cantonments and on the east side of the Knox Road is the Ferozepore Jail, having a garden attached to it. There are four *sarais* outside the city, of which the principal are one

CHAP. IV.

Places of Interest.

belonging to Rai Nagar Mal, and situate on the Knox Road close to the dispensary; and another belonging to Lala Ram Kaur.

(a) Ferozepore City.

The new tahsil buildings are situated on Knox Road near the railway line.

Schemes are now on foot to rebuild the hospital and the school further away from the city opposite the new tahsil.

(b) Ferozepore Cantonments.

The cantonments lie to the south at a distance of about two miles from the city. They are connected with the city by the Knox Road, the most beautiful road in the station. Large shady trees and green grass line the whole length of the road on both sides; and it is kept clean and well sprinkled with water by the municipality, and is resorted to for evening walks and drives by all sections of the community. The district court-house is situate within the cantonment limits. The cantonments were first constituted in the year 1839, since when they have been continuously occupied by troops. The garrison is noticed at page 245.

History

Ferozepore was founded, according to one tradition, in the time of Feroz Shah, Emperor of Delhi, A. D. 1351—1387, but was in a declining state at the period of British annexation. According to a census taken by Sir Henry Lawrence, in 1838, the population was 2,732; and in 1841, chiefly through the exertions of Sir Henry Lawrence, it had risen to 4,841. The market-place towards the east of the old fort was built by him, and the main *bazar* was also completed under his directions; the oldest street in the town being the one now called the Purana Bazar. Since the successful close of the first Sikh War, the peace of the district has never been broken, except during the Mutiny in 1857, when one of the native regiments stationed at Ferozepore broke out into revolt and plundered and destroyed the buildings of the cantonments. The arsenal and magazine were, however, saved without loss of life, and the mutineers subsequently dispersed.

Year.		Municipality.	Cantonment.	Total.
1868	...	20,592	15,861	36,453
1881	...	20,870	13,700	39.470
1891	..	25,387	25,100	50,437
1901	...	23,479	25,866	49,345
1911	...	24,678	26,158	50,836

The marginal table shows the population at various enumerations; these figures show that the city population has been practically stationary for the last twenty years.

CHAP. V, — Places of Interest. — Trade.

Figures for the principal imports and exports will be found in the table on page 200. There are no important industries or factories. The most important mills are the Sutlej Flour Mills which are located in excellent buildings close to the city railway station and are equipped with the most up-to-date milling machinery ; the mills do a considerable trade in flour with the Commissariat Department. There are a few smaller mills which do not call for more extended notice.

Ferozepore is now an important railway junction, but this has already been described under the head of Railways (page 204).

(c) Dharmkot town.

Dharmkot is a small town of 5,859 inhabitants, situated on the old route to Ludhiana from Ferozepore. The original name of Kutabpur was changed to Dharmkot by the Sikh Chief Tara Singh, Dallewala, in 1760, when he subdued the *ilakas* of Karial and Jalalabad. and built a fort and established himself here. The fort has now disappeared. This place was only a few miles from the Grand Trunk Road between the above two towns ; and, as it has a good *bazar* and was the only town in this neighbourhood, a considerable trade was carried on here in piece-goods, which were brought to this market *viâ* Ludhiana, and sold to all the people in the neighbourhood. There are some well-to-do native merchants here who possess brick-houses of two and three storeys high. There is no wall around Dharmkot, nor is there any building of importance. It has a good *baza* mostly of brick shops, a *thana* and school house, and a brick *sarai* with a good well in it, and two rooms for European travellers on each side of the *sarai*. Formerly the head-quarters of the tahsil were located at Dharmkot. About thirty years ago the tahsil was removed to Zira, but it appears that Dharmkot did not suffer in any way from this change.

Year.			Population.
1881	...	...	6,007
1891	...	...	6,725
1901	...	...	6,731
1911	...	...	5,859

Dharmkot was a municipality, but has recently been reduced to the status of a notified area. The construction of the Moga market on the railway has caused a considerable decline in the prosperity of Dharmkot, which has now a very dead and alive appearance. The population figures are given in the marginal table.

CHAP. IV. — Places of Interest. (d) Zira town.

Zira is a small place situated on the old unmetalled road from Ferozepore to Ludhiana, about 9 miles from the Grand Trunk Road and 24 miles east of Ferozepore. The grain produced here, as also in the adjacent villages, goes to Ferozepore, Talwandi Bhai and Moga, which are export markets. The town contains mostly mud houses, a bricked tank (not quite complete yet) and a few brick shops. It has two *bazars* (no grain market), a tahsil, *thana*, school-house, a dispensary, a small house for the municipality, and a brick *sarai* with a good well near it, and a bungalow attached to the *sarai* for European travellers. It has no walls. One of the inundation canals passes through Zira, and has improved the appearance of this place by the gardens which have been planted near and at Zira: also six water-mills are worked by the canal during the inundation season. There is also a stable for stallions and veterinary hospital.

Zira, which is now a municipality, benefited considerably by the transfer of the tahsil from Dharmkot, the population rising from 2,702 in 1853 to 3,492 in 1881. The population figures are given in the margin. It is little likely to grow much as its position between the two lines of railway and over 8 miles from each militates against its commercial prosperity.

Year.	Population.
1881	3,492
1891	4,356
1901	4,001
1911	4,373

(e) Makhu town

" Makhu is a small place of 1,658 inhabitants, not far from the left bank of the Sutlej, at the point where it joins the Beas and about 12 miles from Zira. Although there is no market place, a considerable trade in *gur* and *shakar* (country brown and coarse sugar) is carried on here owing to the fact that this small town is at the point where traffic towards Ferozepore from Kapurthala and Jullundur crosses another line of traffic between Amritsar and the Moga country. The place is hardly more than one long street or *bazar* without a wall or any building of importance. It has a *thana*, school-house, and a small brick *sarai*."

The above is the previous description of Makhu. The place is no longer a municipality and has dwindled much in importance owing to the construction of railways. It may, however, now gain in prosperity as it is a railway station on the recently constructed Julludur Doab Railway. The present (1911) population is 1,175.

CHAP. IV.

Places of Interest.

(j) Moga.

The following account of Moga is given in the old Gazetteer :—

"Moga is a large village of mud houses and shops. The village itself is situated about a mile from the Grand Trunk Road between Ferozepore and Ludhiana; but the tahsil and other public buildings stand on the said road about 34 miles from Ferozepore and 43 from Ludhiana. There is a considerable trade in grain carried on at Moga and its vicinity with Ludhiana on the one side, and Ferozepore on the other, both being large grain markets and export towns. The village of Moga (it can hardly be called a town) has no wall and possesses no building of any importance; it is divided into two parts, or *pattis*, each of which has a single small *bazar* of mostly mud shops. There is no grain market here, as the cultivators of this place, as also those of its neighbourhood, take the agricultural produce of their locality in their own carts to Ludhiana and Ferozepore. There is a school-house and a small dispensary. The *thana* is included in the same building with the tahsil, with a rest-house for police and district officers. There is a brick *sarai* and a small *bazar* opposite the tahsil and a bricked tank which is filled in the rainy season with rain water. The water of Moga is slightly brackish, but wholesome. There is no encamping-ground at Moga, as it is intermediate between two encamping-grounds—Dagru and Mahna. The municipal committee of the village of Moga consists of eight members, appointed by nomination. The municipality was constituted in June 1883. Its income is derived from octroi or *chungi* tax levied on all goods which come in for sale. More than 30 years ago, when the tahsil was established at Moga, this village was very small and of little local importance, but it has since improved a great deal owing to the Grand Trunk Road going through it to the two great trading towns; and it is possible that when the railway line between Ferozepore and Ludhiana, now in contemplation, is completed this village may become a populous town on account of its being the centre of the grain producing part of the district."

The construction of the railway has brought great prosperity for Moga in its train. A flourishing grain market was founded by Major Barton, Deputy Commissioner, alongside the railway and midway between the old village and the tahsil. The whole of the intervening space is being rapidly built over and there can be little doubt that eventually Moga will become a considerable town. It has recently been made the head-quarters of a sub-division, and is already an educational centre. The American Presbyterian Mission have started a training school here for

CHAP. IV. — Places of Interest. — (f) Moga.

teachers and in addition to the District Board Middle School the Dev Samaj and the Arya Samaj also maintain schools. The feature of Moga, however, is the excellent hospital under the charge of Lala Mathra Das who has obtained great fame for the skill with which he performs cataract operations.

The population rose from 3,823 in 1901 to 6,725 in 1911."

(g) Mahraj.

Mahraj is a Sikh village of 4,901 inhabitants, situated to the south of, and about 36 miles from Moga. It is really an aggregation of four large villages, the head-quarters of the Mahrajkian Jats, a branch of whom formed the Phulkian clan, to which belong the Chiefs of Patiala, Jind and Nabha. A pond called the Tilkara is looked upon as sacred, and offerings are made monthly to the guardian priest, who is elected by the whole community. The Mahrajkians, who are *jagirdars* of the surrounding country, form a distinct community. Physically they are a fine race ; but they are difficult to control, very litigious, and tenacious of their rights. They have the reputation of eating opium to excess. Mahraj, although a large village, is not of any importance from a mercantile point of view. It is in the heart of the most sandy part of the district. The agricultural produce of this place and its neighbourhood are taken to Bucho, Rampura Phul and Bhatinda markets for sale. This village contains roomy mud houses and mud shops scattered all over the village without any regular *bazar*. There is no grain market, no *thana*, *sarai*, or any other building of importance.

The dispensary is housed in a very poor building, but its transfer to Nathana is under consideration.

(h) Muktsar.

Muktsar is a small town, about 35 miles to the south of Ferozepore, and about 20 miles from the river Sutlej. After Fazilka it is the largest town and principal trade mart of the western portion of the district. The roads leading to this place from Ferozepore and Sirsa, &c., are very sandy, and in several places almost impassable by bullock carts. But Muktsar is now on the branch line which runs from Kot Kapura to Fazilka and its trade is increasing.

The town itself is an ordinary collection of native houses, mostly of mud, but a few brick buildings, some of which are two to three storeys high, and a wide *bazar* improve its appearance, while the handsome Sikh shrine or *gurdwara*, with its lofty flagstaff, which stands on a large tank, adds not only to the appearance of the place but also to its importance. Guru Gobind Singh's followers were massacred here by the officers of the Muhammadan Emperor, and the place has since become a sacred

(*h*) Muktsar.

one to the Sikhs of the surrounding districts. The construction of the tank began during Maharaja Ranjit Singh's time, and was completed by the help of the Rajas of Patiala, Jind, Nabha and Faridkot. A village having a revenue of Rs. 5,600 per annum is held in *jagir* on behalf of the temple. The income is spent in keeping up a *langar*, or public cook-house, where every day poor men and travellers are fed, and also for other necessary expenses, as repairs to the shrine, &c. A large fair is held here every year about the middle of January, when 30,000 to 50,000 people assemble here for two days to bathe in the tank (see pages 134-5 *ante*). There is also a handsome modern mosque Muktsar has a single *bazar* mostly of brick shops without any wall round the town. There is a school-house, a Municipal Committee house, a dispensary, tahsil, *thana*, and a brick *sarai*, with encamping-ground, and a good well in the *sarai*. There is a bungalow attached to the *sarai* for European travellers. A metalled road connects the tahsil and *sarai* with the railway station which is on the north side of the town.

The market is situated near the railway station : a large trade is done. Many of the firms have connections with firms in Central India and Sindh.

Year.	Population.
1881 .	3,125
1891 ...	5,271
1901 ...	6,389
1911 . .	8,834

The marginal table gives the population as ascertained at the last four enumerations.

(*i*) Abohar.

The following account of the early history of Abohar is taken from the Sirsa Final Settlement Report :—

" Abohar appears to have been mentioned by Ibn Batuta about 1341 A. D., as the first town in Hindustan, and even then it was in a desert.* There are remains of a large fort which must have been at one time of considerable strength, and the villagers have a tradition that many centuries ago it was held by a Rajput Raja Abramchand. They tell that his horses were one day carried off in a raid (*dhar*) made by the Saiyads of Uchan towards Multan, and as he had no son, his daughter dressed like

*Ibn Batuta (page 104, Lee's ed.) describes Abohar " which is the first Indian city (in this direction)" (*i.e.*, travelling from Multan to Delhi) as— " It is small and closely built, and abounds with water and plantations." On page 108 he says " I at length left the town of Abohar and proceeded for one day through a desert enclosed on both sides by mountains on which were infidels and rebel Hindus " who attacked his party.

CHAP. IV.

Places of Interest.

(i) Abohar.

a man, went after the raiders armed with sword and spear and gun and bow and arrow, and after various exploits brought back the spoil of Uchan which consisted chiefly of horses. The Saiyads of Uchan, being holy men, endeavoured to get back their property by threatening to curse the spoilers, and forming a *mela* or cursing committee, they came and sat *dharna*, as it were, on the sand-ridge east of Abohar. But the Raja held out so long that the women of the Saiyads at Uchan got tired of waiting for the return of their lords, and came in a body to look for them. When the Saiyads on the ridge saw their wives approaching they called down curses on all around, and they themselves and their wives and the inhabitants of the town all died on the spot. The *pakka* tomb of the women in the cemetery, and that of the holy men (*pir*) on the sand-ridge exist unto this day 'to witness if I lie.' In the beginning of this century Abohar was uninhabited, and the whole country round was a desert prairie. About A. D. 1828 a body of Musalman herdsmen, headed by Amra Sukhera from Bigar near Fatehabad, came and settled here. At that time the only established villages in the neighbourhood were Bhatner, Guda, Malaut, Salemshah and Gaurdyana to the west now in Bahawalpur, and to the south-west for several hundred miles there was not a village. Soon after the Sikhs began to extend their authority southwards, and the Sukheras have a lease granted them in A. D. 1828 by the Sikh Bhai of Kaithal authorising them to settle in Abohar. At first the three Sikh Chiefs of Arnauli, Jhumba and Kaithal had each a third share in this territory, and each had a separate fort and force at Abohar, where they were constantly quarrelling about their respective rights. Jhumba's share came into the hands of Patiala, and the Sukheras have leases granted them in A. D. 1831 by Patiala, under whom the large *pakka* well was made. In 1838 the tract came under British rule, and Captain Thoresby granted leases to Amra and other Musalman residents of the village of all the unoccupied land in the neighbourhood, which then amounted to over 300 square miles. According to tradition, which probably exaggerates, there were then 1,400 houses in Abohar, and a lakh and a quarter of cattle grazed in the prairie lands attached to it, and produced daily 60 maunds of *ghi*, which was then the chief article of trade. But when the prairie waste was gradually brought under the plough and new colonies were established in the country round, many of the Abohar traders left it for smaller villages or migrated to the new town of Fazilka, which was much more advantageously situated for the rising grain trade, and soon eclipsed Abohar."

CHAP. IV.

Places of Interest.

(i) Abohar

The spread of irrigation from the Sirhind Canal in this tract and the opening of the South Punjab Railway in 1897 produced a wonderful expansion in ..bohar. In 1858 the population was 1,477 and 1868 it was 1,445; the figures for the last four censuses are given in the margin. The sudden leap in 1901 is due to the construction in February 1897 of the flourishing Kaisarganj Market. The market and the old *abadi* are now a continuous town and I think one that is likely to grow still more in the near future.

Year.		Population.
1881	...	1,823
1891	...	2,056
1901	.	5,596
1911	...	9,492

The market is a notified area managed by a committee under the presidency of the Sub-Divisional Officer, Fazilka. It has an accumulated capital of about a lakh and an income, derived mostly from rents, of some Rs. 20,000 per annum. A scheme for the paving and draining of the area is now under consideration. The committee holds an annual camel and cattle fair which is after the Muktsar fair the most popular in the district.

The market does a flourishing grain trade and the wool trade is also growing, much wool that would formerly have gone to Fazilka being now handled at Abohar, where there is a baling press.

The public buildings comprise a hospital, two *serais*, a police station, a sub-tahsil building, a town hall, a veterinary hospital and a vernacular middle school.

(j) Fazilka.

When in 1854 the tract of country on the Sutlej was ceded by Bahawalpur, there was no village where Fazilka now stands; but Mr. Vans Agnew, the first officer stationed there, built himself a bungalow, from which the place became known as *Bangla*, a name still given to the town and the tahsil by the people. Two years later Mr. Oliver established a few shops there, and gave the place the name of Fazilka from Fazil, one of the early Wattu settlers. Its favourable position near the Sutlej has enabled it to engross almost the whole of the export trade from the great desert tract towards Sind, and made it very soon a flourishing mart, and its population and trade have steadily increased. Its population has increased as shown

CHAP. IV. — Places of Interest. — (f) Fazilka.

in the margin. The numbers more than doubled within a period of 13 years. More than two-thirds of the total population are Hindus, and almost all the inhabitants are engaged in trade and operations connected with it. The greater part of the trade is in the hands of Aroras from the west and south, some of them branches of important firms of Multan, Shikarpur and other towns towards Sind.

Year.	Population.
1868 ...	3,406
1875 ...	4,346
1881 ..	6,851
1891 ...	7,563
1901 ...	8,505
1911 ...	10,985

An Assistant Commissioner or Extra Assistant Commissioner is stationed here in charge of the Sub-Division. A small mud fort connected with the old salt line supervision still exists in a ruined condition.

The town is a second class municipality. The average income of the committee has in recent years been about Rs. 40,000 per annum. Of this Rs. 20,000 gross has been realised from octroi. A large proportion of the remaining income has been derived from the sale of land, of which the committee possesses a large amount. A most destructive flood visited Fazilka in 1908 and practically the whole town collapsed and has been rebuilt. The new buildings are a credit to the town. A new Tahsil building, Police Station, Post Office, Hospital, Munsiff's Court and Sub-Divisional Officer's bungalow have all been erected to replace the damaged buildings. The municipal committee has carried out a comprehensive paving and drainage scheme costing about Rs. 80,000.

The streets are broad and straight and open spaces are numerous. The town is now probably one of the best laid out, best paved and best drained of the small towns of the Punjab.

The Dane hospital is a very fine building and the new Ram Narain Zenana hospital shows promise of doing useful work.

Fazilka's chief claim to notice however is that it is the largest wool mart in the Punjab. Besides a large amount of wool from Bikaner wool is sent here from a great part of the Punjab. The West's patent press and two local presses started by private enterprise are used for baling the wool after which it is forwarded to Liverpool, Cawnpore and elsewhere. The grain

trade also is not inconsiderable. Altogether a good deal of goods are exported from Fazilka by the two railways:—the narrow gauge line *viâ* Kot Kapura and Bhatinda and the broad guage line *viâ* Macleod Ganj to Karachi. Fazilka is now the head-quarters of a Central Co-operative Bank with a capital of one lakh of rupees.

APPENDICES.

APPENDIX I.

THE following books contain some interesting items of information about the district :—

Book.	Author.	Publisher.
Military Memoirs of Lt.-Gen. Sir Joseph Thackwell.	W. C. Wylly.	John Murray.
Life and Campaigns of Hugh Viscount Gough.	R. S. Rait.	Constable.
The Sikhs and the Sikh Wars	Gough and Innes.	
The First and Second Sikh Wars.	Col. R. G. Burton.	Government Press, Simla.
Autobiography of Sir Harry Smith.	...	John Murray.
The Punjab and Delhi in 1857	Revd. J. Cave Brown.	
Diary of the Sutlej Campaign	Revd. Coaley.	
The Career of Major Broadfoot.	Major W. Broadfoot, R. E.	John Murray.
A Narrative of the Siege of Delhi, pages 1-50.	C. J. Griffiths.	

APPENDIX II.

SHOWING COINS FOUND AT VARIOUS SITES.

Tahsil.	Site.	Coins.
Moga	Raoli	A *dam* of Akbar and a coin of Bahlol Lodi, 1481.
Ferozepore	Channar	A brass *tankah* (forced currency) of Mahomed bin Tughlaq 1324, struck at Delhi.
Muktsar	Serai Nanga.	One 'looks like Vasudeva Kushan,' one of Sri Samanta Deva and another similar one *circa* 1,000 A. D., one of Sikandar Lodi and one of Humayun.
	Theri	Two of Vasudeva Kushan, two other Kushans, one of Jalal-ud-Din (1290), one of Firoz Shah (1351), one of Sikandar Lodi (1488) and one Sikh. The others were indecipherable, but Mr. Whitehead writes :— "Coins ranging from the times of Vasudeva Kushan to those of the Delhi Sultans (Nasir-ud-Din Mahmud, Firoz Shah, and Sikandar Lodi) and the Delhi emperors (Aurangzeb, Shah Alam II) and the Sikhs." In all 41 coins were obtained.

Tahsil.	Site.	Coins.
Muktsar	Jhumba	"A *dam* of Mahomed Shah Suri, a Lahore *dam* of Akbar, and a modern forgery of Akbar's silver coins (Mr. Whitehead)."
Fazilka	Abohar	'Bull and horseman' coins (kings of Ohind, about 1,000 A. D.), one of Prithvi Raja, one of Ala-ud-Din Muhammad Shah of Delhi, coins of the Delhi Sultans (Mahomed bin Sam, Shamas-ud-Din Altamish, Balban, Jalal-ud-Din Firoz, Ala-ud-Din Mahomed, Mahomed Tughlaq, and Firoz Shah).

Coins are also found at Janer (Zira Tahsil), but I did not obtain any for identification.

APPENDIX III.

List of Tombs at Ferozepore supplied by the Chaplain, Ferozepore.

Ferozepore Cantonment Cemetery.

No. of grave on plan.	Name.	Date of decease.	Description of monuments.	Remarks.
12	Captain Holmes, 12th Native Infantry.	23rd February 1846	St. M.	W. Ferozshahr.
50	Lieutenant Douglas Beatson, 14th Native Infantry.	10th February 1846	St. M. ...	W. Ferozshahr. Sobraon.
67	Major-General Sir J. R. Lumley, K.C.B.	1st March 1846 ..	M. M.	
81	Lieutenant Robert Hay, Brigade Major, 50th Native Infantry.	10th February 1846	St. M ..	K. Sobraon.
82	Captain Warren, Captain Smart, Lieutenant Clarke, Adjutant Dunning, } H. M.'s 53rd Regiment	21st February 1846	M. Slab	K. Sobraon. W. Sobraon. W. Sobraon. W. Sobraon.
84	Anne Sarah, wife of Lieutenant-Colonel R. Napier.	30th December 1819	St. M.	
155	Lieutenant H. J. Edwardes, 15th Native Infantry.	14th November 1848	M. Slab ...	Erected by brother officers and his brother Herbert
175	Captain Jasper Trower, No. 7, Light Field Battery	18th December 1845	M. M. ...	K. Moodke.
254	Colonel Vicomte de Facieu ...	4th December 1843	B. M.	
256	Captain Robert Lee Burnett, 24th Bengal Native Infantry.	29th January 1843	St. M. ...	W. Jugdullak, 16th October 1842, Afghanistan.
270	Captain William Hore, 18th Native Infantry.	21st December 1845	M. M. .	K. Ferozshahr.

Note:—W = Wounded.
K = Killed.

Ferozepore Cantonment Cemetery—concluded.

No. of grave on plan.	Name.	Date of decease.	Description of of monuments.	REMARKS.
271	Sir R. H. Sale, G. C. B. ...	21st December 1845	M. M ...	W. Moodke.
272	Major George Broadfoot, 34th Madras Light Infantry.	21st December 1845	M. M. ..	K. Ferozshahr.
273	Lieutenant-Colonel Bruce, 12th Bengal Native Infantry.	31st December 1845	M. M ...	W. Ferozshahr.
4	Major Arthur William Fitzroy Somerset.	25th December 1845	B. M. ...	W. Ferozshahr.
285	Colonel Charles Cyril Taylor, C.B., H M.'s 29th Regiment.	10th February 1846	M. M. ...	K. Sobraon.
286	Sir Robert Henry Dick, Major-General, K.C.B.	10th February 1846	St. M. ...	K. Sobraon.
290	Colonel Bolton .. .	4th January 1846	M. M.	W. Moodke. W. Ferozshahr.
	Major Baldwin . .	30th December 1845		W. Moodke.
	Captain Willes	24th December 1845		W. Moodke
	Lieutenant Pollard .	21st December 1845		K. Ferozshah.
	Lieutenant Hart	18th December 1845		K. Moodke.
	Lieutenant Bernard ...	21st December 1845		K. Ferozshahr.
	Lieutenant Breuchley ...	19th December 1845		W. Moodke.
	Lieutenant Tritton ...	10th February 1845		W. Sobraon.
	Ensign Jones	10th February 1846		W. Sobraon.
	Surgeon Gahan	29th December 1845		W. Moodke.
291	Captain John Francis Egerton Bengal Artillery.	23rd January 1846	M. M. ...	W. Ferozshahr.
292	Major Henry Delafosse C. B., Bengal Artillery.	23rd October 1845 ...	St. M.	
297	Ensign George Mitchell, H M.'s 29th Regiment.	18th February 1846	M. Slab .	W. Sobraon.
298	Surgeon Robert Beresford Gahan, H. M.'s 9th Regiment.	29th December 1845	St. M. .	W. Moodke.
310	Lieutenant and Brevet Captain Peter Nicholson, 2 th Regiment, Bengal Native Infantry.	21st December 1845	St. M. ..	K. Ferozshahr.
315	Captain Bolton ...	7th January 1846 ..	..	W. Modkee. W. Ferozshahr.
...	Ensign Armstrong, 2nd Regiment	21st December 1845	M. M. ...	K. Ferozshah.

Ferozepore Churchyard.

16. Here are buried the heroes who were slain during the Sikh War of 1845-46.

Their lives were given for their country. Their last resting places are a sacred charge. Their memory should be cherished.

(I am indebted for the following copies of inscriptions to the Rev. A. W. Rebsh who, in order to ensure accuracy, copied them himself although pressed with the duties of his sacred profession.—A. W. R.) :—

Mural tablets in St. Andrews' Church, Ferozepore.

Marble.

37

Sacred to the memory of Major Arthur William Fitzroy Somerset, Grenadier Guards, and Military Secretary to the Governor General, eldest son of Lord Fitzroy Somerset. Born 6th May 1816 and died of wounds received at the battle of Pheroz Shahr, Christmas day 1845, Maharajpur Moodke, Ferozshahr (see also No. 39).

Moodki.

Brass.

38

To the memory of Major George Broadfoot, C. B 34th Regiment of Madras Light Infantry who fell gloriously at the battle of Ferozeshahr in the 38th year of his age; the last of three brothers who died on the battle fields of Asia, Political Agent for the affairs of the Punjab, acting as A. D. C. to the Governor General in the battle. "Second to none in all the greatest qualities of an accomplished officer" (see also No. 23).

Also to the memory of Major Arthur Fitzroy Somerset, Governor General's Military Secretary and A. D. C. to the Governor General, who fell mortally wounded conducting himself with the hereditary valour of his race—(see also No. 37).

Also to the memory of Major William Robert Herris of Her Majesty's 3rd Light Dragoons, A. D. C. to the Governor General, whose zeal and intelligence were most conspicuous.

Also to the memory of Captain William Hore, 18th Bengal Native Infantry, Acting A. D. C. to the Governor General A very meritorious officer.

Also to the memory of Lieutenant John Munro 10th Regiment Bengal Light Cavalry. An officer of the greatest promise.

All of whom fell during the Sutlej compaign in their country's service and whose imperishable reputation will be found recorded in the orders of the Governor General.

The tablet is erected by Lieutenant General Viscount Hardinge A. D. 1849.

Ferozshahr.

APPENDIX IV.

Proverbs.

A.—Relating to the weather and agriculture.

1. Sawan sunj, na kapah na munj. — If the month of Sawan is dry, there is neither cotton nor *munj*.

2. Tittar khambi howasi, ki puchie pandha jodhsi. — If there are partridge feathers what (need for) you to question an astrologer.

   If the clouds are like the feathers of a partridge (*i. e.* with a mackerel sky,) it is certain to rain.

3. Minh pia Diwali,
Jehha sutta, teha hali,
Sitta kadhu wahi wali. — If it rains at Diwali time, the lazy (*lit.* sleeper) is as well off as the industrious (*lit.* ploughman), but eventually the latter's crops are better.

4. Sukkarwar de badil rahe Chhanichhar chae,
Kahe bhat, sun badil barse bajh na jae. — If Friday clouds remain till Saturday, the poet says, the clouds will not go without giving rain.

5. Dakhkhan wage san badil, ran malai kha,
Uh barse, uh udhle; kade na birthe jai. — If there is a south wind with clouds, if a wife eats cream (*i. e.* is fond of good living) it will surely rain and she will run away; this is infallible.

6. Unth, jawahan bhassra, chautha gariban,
Chare minh na mangde, bhawen ujjar jawe jahan. — A camel, rapeseed, grass and fourth a cartman, these four do not want rain, even if the world is being ruined by drought.

   This is typical of selfishness; each man for himself.

7. Ape hi marjange, jehre Jeth painge rah. — They will die who travel in Jeth (the hot month).

   Used of person doing evil; their sins are on their own heads.

8. Je nahin bhenwiya sangra kakra,
Kahnun ghisaonan hen lakra — If the flax is not wetted, what use to rub the wood.

   If it does not rain in the months of Sawan and Bhadon, it is useless to plough.

9. Je wasse Pohin, Mahin,
Kaun akhe jammun nahin. — If it rains in Poh and Magh, who will say there will be no crops.

10. Kattak bhale maingla, bhulli phire ganwar — To expect rain in Kattak is like an illiterate man wandering aimlessly about.

    It rarely rains in the month of Kattak.

11. Khar, karbuza, pasara, chautha gaddiwan,
Chare minh na mangde, bhawen gark howe jahan. — An ass, melons, grass, fourthly a cartman, these four do not want rain though the world be ruined.

    A variant of No. 6.

	Proverb	Translation
12.	Warhiya Chet, na ghar mitte, na khet.	Rain in Chet, there remains neither house nor field.

Rain in Chet is bad; you cannot get your crop home and it is no good for the land.

	Proverb	Translation
13.	Pala giya sungalian, adhe jande Magh.	Animals with hooves do not feel the cold after the middle of Magh.

It begins to get warm in Magh.

	Proverb	Translation
14.	Sawan tari panchami, je challe paun.	If the wind springs up at the proper time, it will rain on Sawan 5th.
15.	Dinin badal, ratin tare, Akhin mere khasm nun, Baldan nun na mare.	Clouds by day, stars by night, tell my husband not to beat the bullocks now.

With these signs it is sure to rain and there is no need to overwork the bullocks.

	Proverb	Translation
16.	Sawan wage pura, Bahman de hath chhura, Jat chare tuhra, Eh sarian nalon bura.	If the east wind blows in Sawan, a knife in a Brahman's hand, a Jat sitting in a high position, these are the worst of all evils.
17.	Do Sawan, do Bhadon, do Kattak, do Magh, Dhanda dhagga wechke dana pakka wihaj.	If in any year there are two months of Sawan, Bhadon, Kattak or Magh, cattle will have to be sold to buy grain.
18.	Magh mahine barase, badal hoe ham joe Kal hate tab bhadli ho bij mat kho.	If it rains and is cloudy in Magh, famine disappears and sowing should be begun.
19.	Att na bhala meghla, att na bhali dhup. Att na bhala hansna, att na bhali chup.	Too much rain or sun is not good. Too much laughter or silence is not good.
20.	Kheti ko bhala meghla, dhobi ko bhala dhup, Kanchan ko bhala hansna, dukhiya ko bhali chup.	Rain is good for the crops, sun for the washerman, laughter for the prostitute and silence for those in trouble.
21.	Pahli parika je lage, din bahattar khai.	If it rains on the first of Jeth, it will go on for 72 days.
22.	Peke na sauhrian, wattar na wahian Sawan na os piyan, tinon augat gayyan.	If a woman is not disciplined in her father's house, if land is not ploughed when moist, if there is no dew in Sawan, then all three are useless.
23.	Sawan na wahi ek war, Pher bhawan wahin war war.	If you have not ploughed once in Sawan, it is useless to go on ploughing.
24.	Bhuli phire guwar jo Katak bhale Meghla, je bhawa kartar, tan Kattak Sawan cha kare.	A woman who expects rain in Kattak is like an illiterate woman wandering about aimlessly; if Providence wills Sawan can become Kattak.

Rain is rare in Kattak—cp. No. 10.

25.	Wahian unhan dian jinan de ghar de hukke. Hukke unhan de jinhan de gohe sukke. Gohe unhan de jinhan de mangu dhukke.	Ploughs are theirs whose *hukkas* are their own. *Hukkas* are theirs whose manure is dry Manure is theirs who have herds.

These are necessities for success as a farmer.

26.	Mard da bolia, te fajjar da gajjia, wirtha na jae.	A man's word and morning thunder do not go fruitless.
27.	Siyal sona, Har chandi. Sawan samo sami.	Cold weather (ploughing) is gold, in Har it is silver, in Sawan it is all the same.
28.	Sawan na charian, Bhadon na wahian, Peke na sahwarian.	If there is no grazing in Sawan and no ploughing in Bhadon, then it is like a girl who has not been disciplined in her father's house.

The cattle get out of condition, and the crops are bad.

29.	Satthi sian gajran, Sau sian kamad, Barah sian paeke, Dekh kanak da jhar; jiun jiun bahe kanak nun Tiun tiun dewe sawad.	60 ploughings for carrots, 100 for sugarcane, 12 for wheat and you will see a heavy yield; the more you plough for wheat the better the result it will give (this is the number of ploughings necessary for the best results).
30.	Dunghe la hal, tere ghar wich naukari; Andheri ratin a, ghar wich jamme chhokri.	Plough deep and you will have servants; visit (your wife) on a dark night and you will have a daughter.
31.	Til wirle, jau sanghne, watho wath kapah, Lef di bukkal muke, makki wich de jah	Sow sesamum at a distance, barley close together, cotton at a distance and maize at such a distance that a man with a quilt can pass between.
32.	Dad taposi kangni, dango dang kapah, Lef de bukkal marke, chhallian wichhe jah.	*Kangni* as far apart as a frog jumps, cotton separately, maize at such a distance that a man with a quilt can pass between.
33	Til chhidde, jau sanghne, dad tapke jowar. Chhat purani bajra, kadi na awe har.	If sesamum is sown apart, barley close together and *jowar* at the distance a frog can jump and the *bajra* seed is old, there will be no loss.
34.	Dad tapake bajra, tittar karam jowar.	*Bajra* as far apart as a frog jumps, *jowar* as a partridge steps.
35.	Dad tapake bajra, tittar tor jowar, Kanak kamadi sanghne, dang o dang kapah, Lef de bukkal marke makki wich de lang jao.	*Bajra* as far apart as a frog jumps, *jowar* as a partridge steps, wheat and cane close together, cotton at a distance, throwing a quilt over the shoulder pass through the maize.

No.	Proverb	Translation
36.	Channa Chet ghanna, kanak ghanni Visakh; Istri ghanni tan janiye, je munda howe dhak.	Gram is plentiful in Chet, wheat in Visakh; a woman's family increases if she have a boy in her arms.
37.	Bain dinin tandin, chalis dinin guwar Sathhin dinin bajri, nawwe dinin jowar.	The vegetable-marrow ripens in 22 days, *gwara* in 40, *bajra* in 60, *jowar* in 90.
38.	Saththi pakke saththin dinin Je pani awe aththin dinin.	Rice ripens in 60 days if it gets water every 8 days (regularly).
39.	Satthi pakki sanwani Je pani mile athidani.	The autumn crop ripens in 60 days if the land is watered every 8th day.
40.	Gilli goha, sukka loha.	Wet it is like manure, dry like iron.

Descriptive of the hard *karar* soil of the Bet.

No.	Proverb	Translation
41.	Wahi badshahi, kheti khasman seti.	To cultivate is royal, land goes with the owners.
42.	Bhains dabbi, bher busli, dhariwali ran, Tinnun wan kawan.	A spotted buffalo, a brown sheep and a bearded wife, all are ugly.
43.	Budhhi mahin, te jhajhar gadda, te mit Pachahda, Bhajna he tan bhaj ja, nahin khada hi khada.	Run away from an old buffalo, a broken bullock cart and a Pachada's friendship, if you car, otherwise they will eat you up.
44.	Dil sundar ghori, muchh sundar mard, Rup sundar gori, sing sundar bhains.	A well-shaped mare, a man with a fine moustache, a shapely woman, and a buffalo with good horns, are beautiful.
45.	Pakki khet wekhke garbh kare karsan, Jhakkar jhola bahut hai, ghar awe te jan.	A man should not boast on seeing his crop in the field, but wait till it is brought home, as there may be destructive storms.

'Don't count your chickens before they are hatched.'

No.	Proverb	Translation
46.	Kheti bowan te ghar rahan sab ton bhale karsan.	A man who stays at home and tills his fields will do best of all.
47.	Kunjan kanakan mehna je rahen Visakh.	It is a reproach to the *kunj* and the wheat, if they stay in Visakh.

The cranes migrate and the wheat is cut before the end of Visakh

No.	Proverb	Translation
48.	Assu kargaya kassu, Katak bhale meghla, bhulli phire ganwar.	If it fails (to rain) in Assu and a man expects rain in Katak, he is a fool.

Bagri Proverbs.

No.	Proverb	Translation	Remarks
1.	Chait mas ujjal pakh athhon nawen kar jo ja ham barse, jahan dur mukh howe.	If it is moon light and on the 8th or 9th of Chait it rains then there will be famine wherever it has rained.	Rain at an unsuitable time. Sign of famine.

2.	Akha Rohan mahiri poi mul na hoi, Rukhi siron na miti lehi daulti joi.	If it does not rain in the first week of Jaith and the whole of Poh and if in Sawan on Rakhri day it does not rain, then there will be famine.	Signs of scarcity.
3.	Rohan bajen mirg pawen to ghalla. Hali kiyun khapen.	If a wind blows in the first week of Jaith and it becomes hot in the last week then there should be no cultivation as it will not rain.	Weather forecast.
4.	Sawan pahli sodh nun Ghan badal gham bijli; Dhanda dhori bhejke, Baithiya chobo bij.	If there are heavy clouds in the beginning of Sawan and there is lightning everything should be sold and seed bought as there will be good rains.	Ditto.
5.	Sawan pahli sodh nun na badal na bijh, hal paro andhan karo, baithiya chabo bij.	If in the beginning of Sawan there are no clouds and no lightning, the plough should be burnt and the seed eaten as the harvest will be bad.	Ditto.
6.	Sidhi bachhi phawali Ah raina najoi. Sawan panchak jag lain Sawan dikhawan toi.	If it rains from the 2nd to 7th of Sawan then the crops will be excellent.	Ditto.

B.—Relating to various tribes.

1.	Jat, mahan, sansar kabila galda; Kukkar, kan, Kamboh kabila palda.	A Jat, a buffalo, and an alligator destroys its own family; a cock, a crow and a Kamboh cherishes its family.
2.	Jat, pat, phatt, watt charon badhe hi kam sawarde ne.	A Jat, silk, a wound and a boundary are only of use when bound and fixed.
3.	Banne Jat na cheriye, batti wich Kirar.	Do not provoke a Jat on his boundary or a Bania in his shop.
4.	Jat ki jane gun nun, Chola ki jane wah nun	What does a Jat know of good done to him, what does gram know of the plough.

Neither of these repays trouble; they are ungrateful.

5.	Jat guwawe murshad nal, Jad bole tad kadhe gal, Jatton nafa na bhal.	A Jat breaks with his teacher and gives abuse whenever he speaks, expect no good from Jats.
6.	Jat ki jane rah, Mahan ki jane gah, Chola ki jane wah.	What does a Jat know of the road, or a male buffalo of threshing or gram of ploughing?

Jats need no roads and gram needs no ploughing and a buffalo is no use treading out the corn.

7.	Rajji mainh na khawe khal, Rajja Jat uthawe kal, Rajja shah na painda gal, Rajja bald na wagda hal.	A well-fed buffalo will not eat oilcake, a well fed Jat does not raise trouble, a well-fed money-lender will not attack one, a well-fed bullock will not work in the plough.
8.	Jatton raj nahin, mothon kaj nahin.	A Jat cannot rule, sowing *moth* is no use.
9.	Jat Jattan de sale, Wichhe karde ghale male.	A Jat marries where he likes.
10.	Jat Jatna cholian dian rotian utte lun mirch rakhna.	Jats and Jat women eat bread made of gram sprinkled with salt and pepper.

Illustrative of the simple habits of Jats.

11.	Jat mewa changa, par jute nal jharda.	A Jat is good fruit, but produces best when beaten with shoes.
12.	Jat muhasil, Brahman shah, Bania hakim, ghazab khuda.	A Jat revenue collector, a Brahman money-lender, a Bania ruler, are the curse of God.
13.	Aiso ullu koi nahin, aiso ullu Jat; Rewar men pharka pare, khara bulawe tat.	There is no such owl as a Jat; the flock is ill and he calls them still. (Bagri.)
14.	Jat jawai, bhanjo rahbari, Sunar: Utra kade na apda kar dekho upkar.	A Jat son-in-law, a nephew among camelmen, a goldsmith: try them and you will find them no use in time of trouble. (Bagri.)
15.	Gujjar ton ujjar bhalli; Ujjaron bhalleu jjar; Jithe Gujjar dekhiye; Uthe deye mar.	An uninhabited place is better than one full of Gujars; the jungle is better than an uninhabited place; where you see a Gujar, kill him.
16.	Dogar, Gujjar do, kutta, billa do; Eh charon na hon, to khule kiware so.	The Dogar and the Gujar, the cat and the dog are a pair; if these four (thieves) did not exist, you could sleep with open doors.
17.	Sud howe par, te gandh sambhalie urar.	If a Sud is across the river, look after your money belt on this side.

Another version is —Sud par, gathri urar.

Suds are notoriously sharp in their dealings.

18.	Sapp, Sud, Sunyar, Tinne nahin kise de yar.	A snake, a Sud and a goldsmith, these three are no one's friends (*i.e.*, do not trust them).
19.	Sapp, shinh, Sunyar, kutte da Wisah na kariya sutte da.	Do not trust a snake, a lion, a goldsmith or a dog even if asleep.

20.	Mua kawwa, khata sapp, Sud, Sunyar, yih khat mittar na honge kutta, kan, Kalal.	A crow, a snake, a Sud, a goldsmith, a dog, a crow and a Kalal never make good friends.
21.	Kan, Kalal, kutte da Wisah na kariye sutte da.	Do not trust a crow, a Kalal or a dog, even when asleep.
22.	Dhi kani, nuh handai, khuh di wingi lath, Raste utte khetri, chare char chupat; Tikkewala Bania, malawala Jat, Wattiwala dosera, tinne pind da pat.	A one-eyed daughter, an immoral daughter-in-law, a crooked well beam, a roadside field are all worthless; a Bania with a castemark on his forehead, a Jat with a rosary, a two-seer weight with stones, all three are ruination to the village.

No one will marry a one-eyed girl, an immoral daughter-in-law will run away, a crooked well-beam will break, cattle graze on roadside fields; a pious (hypocritical) Bania or Jat or a false weight ruin people.

23.	Rayyat Arain, mal gain, khet niain.	Arain tenants, cows as stock, and fields near the village (are the best).
24.	Rain kamman tain, pichchhon shhain main.	Arains remain while there is work and then disappear.

Arains are hangers-on, while they have an object to serve.

25.	Rajje kam na aunde, Nai, kutte, baz.	A barber, dog or hawk are useless, if well-fed.
26.	Teli supatta nahin, Kumhar kupatta nahin.	A Teli is not a good man or a Kumhar a bad one.
27.	Teli kisi da na beli, king na hathiyar.	A Teli is no one's friend and a musical instrument is not a weapon.
28.	Aiso ullu koi nahin, aisa ullu Dum, Dehi dehi kar riho, data gine na shum.	There is no such fool as a Dum, he keeps on begging, whether the man he begs from is liberal or a miser (Bagri.)
29.	Bania na mit, besan na sati, Suniyar saf na, gadho jati.	A Bania is never a good friend, a prostitute is never pure nor a goldsmith clean nor a donkey moral. (Bagri.)
30.	Tona, Julaha, Bauria, zarkhash te Suniyar, Yih panje mit nahin han, matlab de yar.	An oilman, weaver, Bauria, banker and goldsmith, these five are not true friends, but only for their own advantage.
31.	Ragi, pagi, parkhuh, narivaid, niyan, Inka koi guru nahin, inka guru hiyan.	A singer, a man tying his turban, a tracker, doctor, and judge, have no *guru* but their own thought.

32.	Khan pin nun Baggu machhi, buti nun barwala.	Baggu the Machhi is the man for food and drink, the *lagi* is the man for work.
33.	Mahrajke na kam ke na kaj ke, Dhai seer anajke.	The Mahrajkians are no use, but eat two and a half seers of grain (*i. e.*, are wasteful).
34.	Gil sikh nahin, Chahil mit nahin.	The Gil is not a disciple, nor the Chahil a friend.
35.	Tohe Gil, hazari Sandhu, natha ki da karie.	The Gil is a thief, the Sandhu a loafer, who will marry them.
36.	Tikka Dhariwal da, chaudhar Gharewal da, barchi Barar di.	The Dhariwal is a chief, the Gharewal a Chaudhri and the Barar a spearman.
37.	Diwali dost na, Bania udhar na.	Do not make friends on the Diwali or keep an account with a Bania.
38.	Sattar sakh Waltoha hon, roti ki di khai.	Seventy marriages in Waltoha, who got anything to eat.

A propos of the supposed meanness of the people of Waltoha in the Manjha ; a *kamin* is supposed to be speaking.

C.—*Miscellaneous.*

1.	Bajh kamai apni ginni phire chorak.	If one does not earn one's own living, one becomes a vagabond.
2.	Andhi kukri, khas khas da choga	A blind fowl should not be given poppy seed.

Treat each man according to his position.

3.	Thore pani machli, mantara nain di kanh, Chhej akalli istri, chor akalle di sanh, Walawan pae pardesian, panje hi tarphan.	A fish in shallow water, a man who cannot swim near the bank, a wife without a husband, a thief by himself, strangers in trouble, all five struggle.
4.	Thal uthan, jal berian, mahin daryawan de kanh, Te atan baithian chhorian, poahe ai janj, Panjan de ikko ai wan.	Sand for camels, water for boats, the riverside for buffaloes, for girls the place where they sit, especially when the wedding party is put up near the village ; all five are suited.
5.	Nange pairin gahe salle, Rah chhadke anjhar challe, Kanwari dhi nun gol ghalle, Eh tinnon rah kulalle.	To clean sesamum with bare feet, to leave the road and go in the jungle, to send out an unmarried daughter, these three paths are bad.
6.	Hissa mera barhwan, wanjhan di mar adho adhi.	My share is one-twelfth, if I am beaten punishment will be half and half.
7.	Khir kha gayi bandri, tambe khan nun richh.	The monkey ate the rice pudding and the bear got the beating.

8.	Sathhi chawal, bhains dudh, ghar satwanti nar, Chauthi pusht turung ki, surg nishani char.	Rice, buffalo milk, a good wife and to be able to reckon oneself of four generations are the four marks of heaven.
9.	Niwen bahe, uchhe mutre, Rah janda kande sutre, Tatta kha mare dukhmutre, Eh tinnon kam kasutre.	To sit on low ground, to make water upwards, to catch at thorns while going along the road, to eat hot food so that it is painful to make water, all these things are bad.
10.	Chanan chand da, sona sang da Pani Gang da, khana khir da.	Moonlight, sleeping with another person, Ganges water and rice pudding (are all good).
11.	Chanan akh da, sona sukh da, Pani kujh da, khana bhukh da.	The light of the eye, comfortable sleep, water near by, and food when hungry (are all good).
12.	Dinin giddar bolan, ratin bolan kan, Mare basti ka badshah, ike ujre gran.	A jackal howling by day and a crow croaking by night, the king will die or the village be ruined.

Both are so unusual as to portend some evil.

13.	Dhol, ganwar, shudar, pashu, nari, panje taran ke adhikari.	A drum, an illiterate man, a man of low caste, cattle and women, all five need a strong hand.
14.	Khar tatta gaddo matta ...	When a donkey's hoof is hot, he wishes to copulate.
15.	Parhatte wanj, sunche kheti, Kadi na hunde battian te teti.	If you send word to another to till your land, thirty-two never becomes thirty-three.

This and 41 exemplify the advantages of a man tilling his own land.

16.	Uttam kheti, maddham beopar, Nakhid chhakri, bhikh nadar.	To cultivate is best, to trade next best service is bad and begging worst of all.
17	Maghar muth, Poh sathri, Magh di bhari, Phagan jehi chari na chari.	A handful in Maghar, a small bundle in Poh, a truss in Magh, nothing in Phagan.

Descriptive of the amount of fodder needed by cattle in different months.

18.	Kallar khet, kasut hal, ghar kulhari nar, Chautha maile kapre, marg nishani char.	A *kallar*-stricken field, a clumsy plough, a quarrelsome wife, dirty clothes are four signs of death.
19.	Majhin te Machanian Phagan mah dolanian.	Buffaloes and Machi women become disturbed in Phagan (there is no grass to eat and no grain to parch in that month).

20. Khet gaya jahan piya piaji,
Ghar gaya jahan piya biaji,
Rupiya gaya jahan piya viaji.

A field is ruined by *piazi* (a weed), a house when grain is borrowed and wealth by interest.

21. Khet piaji, mulk doraji ...

A field with *piazi* is like a kingdom with two rulers.

22. Sing banke mainh changi,
Nain banki goria,
Muchh banki mard changa,
Sum banki ghoria.

Good horns are the mark of a good cow-buffalo, good eyes of a lovely woman, a good moustache of a handsome man and good hooves of a good mare.

23. Dudh banki mainh changi,
Kukh banki goria,
Sukhan banka mard changa,
Chal banki ghoria.

A good buffalo gives good milk, a woman is good if she has children, a man if he keeps his word and a mare if she trots well.

24. Jatti di julahe nal tani di sanja

The Jat woman had only to do with the weaver till the cloth was woven.

Friendship with a selfish motive; cupboard love.

25 Ik nimbu te pind bussian da ..

One lemon and the whole village has a bad taste in the mouth.

26. Ulti Ganga Bhoen nun challi

The Ganges is flowing backwards to Bhoen.

27. Duman di khatti kutte gaye gàwa.

The dogs have taken the Dums' income.

28. Rah rahnde, gah gahu ...

Roads are always going and corn will be cleaned.

29 Ghar ai janj, te winhe kuri de kan.

When the bridal party comes, it is time to pierce the girl's ears.

Things should be done in time.

30. Man phire rukh wasani, dhi da naon dahin.

The mother is of a dry temperament and the daughter's name is curds.

The meaning is the mother is poor and the daughter wishes to pose as rich; used of false appearances.

31. Ghar khan nun na, amman pinh gayi.

Nothing to eat in the house, the mother has gone to grind.

32. Zat di kohar kirli shahtiran nun japhe.

A lizard by caste clinging to the beams.

Giving oneself airs; posing as important.

33. Gohe chugdi da jarm gaya, ruri sa rah batla de.

His life is spent in picking up manure but he asks the way to the dung heap'

Pretending to be of higher station than one is.

34. Mard nun chakki, budhi nun rah,
Jhote nun gah, tinne rah kurah.

To make a man grind, to make a woman walk, to make a buffalo thresh corn, all three are crooked ways.

'The cobbler should stick to his last.'

35. Heth parali, utte salle, Jehje ae, uhjae challe. — Rice straw below, sesamum stalks above, as they came so they went.

Returning unsuccessful.

36. Andha ki bhalda ? Do akhkhian — What does a blind man want ? Two eyes.

Used of an object gained.

37. Randa ghalliya kurmai, Apdi kare ki parai. — A widower is sent to arrange a marriage, will he do so or get engaged himself.

38. Chhikka tutiya billi di bhagin — A broken basket means a delighted cat.

'It's an ill wind that blows nobody good.'

39. Chor uchakka chaudhri, gundi ran pardhan. — A thief ends up as a Chaudhri, a bad wife becomes a leader.

The evil flourish.

40. Sach sauda, te kur kurmai, Dhuron hundi ai. — True trade and false engagements have existed from the beginning.

41. Mile na mile, do than cho de... — Whether (the milk) comes or no, milk two teats.

42. Sau jane di lakri, ik jane di bhar — The sticks of a hundred are one man's load.

Union makes strength.

43. Gaun pihawe jaun, Bhawen gille hon. — To attain one's object one will grind barley even if wet (a difficult task).

44. Ag lai te kutta kandh utte ... — If the house is on fire, the dog sits on the wall.

All forsake one in times of trouble.

45. Ag laggi te kutta niyain ... — The house is on fire and the dog is outside the village.

As No. 44.

46. Bahir di kuri te shahr di chiri... — A country girl is a town bird.

47. Dehr pao khichri, chobare rasoi — A *pao* and a half of ***khichri*** and an upper storey dining room.

Used of false pretences.

48. Ag len gai ghar buran ban baithi — Gone to get some fire she has become the mistress of the house.

49. Ghar tand na tani, julahe nal dango dangi. — No thread in the house, but squabbling with the weaver.

50. Kanak khet, kuri pet, a juwaiya maude kha. — Wheat still in the field and the daughter still unborn, come son-in-law and eat.

51. Siron ganji, nau jore kanghian de. — Bald headed, but nine pairs of combs.

52. Anhe agge mujra, bole agge gall, gunge hath sunehra, bhawen ghall na ghall. — As useless to dance before a blind man or talk before a deaf one, as to send a message by a dumb man.

53.	Sapp de samne diwa nahin balda	A lamp does not burn in front of a snake.

A poor man can do nothing in face of a big man.

54.	Dadhian de satin vihin saw ...	100 of a man in a high position is equal to 140.
55.	Dadhe di minnat te gardan te lat.	To pay court to a great man is to have his foot on your neck.
56.	Bahman pinniyan te dhain thungiyan rajda nahin.	A man's stomach is not filled by begging from Brahmans or eating rice husks.
57.	Gallian hoiyan wehlian, lande den maidan.	When the lanes are empty, there is no restriction on the evil-doers
58.	Billi shinh parhaya te billi nun khan aya.	The cat taught the lion and it came to eat the cat.

Typical of ingratitude.

59.	Giddar chor bhajhendiya laha	It suits a jackal and a thief to run away.
60.	Nale chor te nale chattur ...	A thief and yet tries to make another man the thief.

Hypocritically trying to shelve the blame.

61.	Wehli ran paraohnian jogi ...	A wife separate from her husband is only fit for strangers.
62	Wele di nimaz te kawele dian takkran.	Prayer is prayer when at the right time, otherwise it is knocking against a wall.
63.	Ghar dane na, ukhli par dango dangi.	No grain in the house, but squabbling over the mortar.
64.	Man phire phosi phosi, put guhare bakhshe.	The mother is searching for a bit of a manure, but the son is giving away manure heaps.
65.	Hethon bher ka khuraha, utton bai ang.	Sheep's bones below, 22 colours above.

'All is not gold that glitters.'

66.	Tinji majlasan bahut manderian ji.	It is not fit for men to sit with a crowd of women.
67.	Guru binan gat nahin, Tiwin binan mit nahin, Shah binan pat nahin.	There is no salvation without a *guru*, no friend except a wife, no respect without a banker.
68	Takka, katori, thaoni, sui, kard, kaman, Eh wastu nahin choriye, jab lag ghatwin pran.	Money, pots, stick, needle, knife and bow, do not give them up, as long as life remains.
69.	Chare nionde na bhale, chita, sher, kamam, Bahut niwen jo apko, tis ko bhala na jan.	A bending leopard, lion, and bow and a man who is always prostrating himself, consider these no good.

70. **Addi ghise par ghar jae, Khasam ton pehlan roti khae, Is ton kadi nafa na pae.**	There is no profit from a woman who eats before her husband has had his food and goes to another's house, though the heel of her shoe is worn out.
71. **Sawan khir na khadia, Kahnun jamiya, upradhia ? Kithon liyaye, papne, Je ghar na howe apne?**	Wife *loquitur* :—If you cannot eat rice pudding in Sawan, why were you born, O! unfortunate? Husband *loquitur* :—Whence am I to get it, O! sinner, if there is none in my own house?
72. Asha, isht, opashana, khan, pan, pairan Tulsi, e khat je mile, to ek ta jan.	Sympathy, co-religion, food, drink and clothes, Tulsi saith, if there are these six, then it is all one.

D.—Poem about Mr. Oliver in the Mutiny.

Chart hai Nawab Sahib, khilbili machai.	The Nawab (of Rania) mounted, uproar he raised.
Rathen ki bani fauj Sirsa par ai ...	The army of the Raths against Sirsa came.
Abhi to bachao tum, Oliver bhai ...	Now save myself, O! Oliver.
Jab li hai larai, sahib bi Oliver ne .. Tin din talwar akela chalai, ...	When the battle was joined for three days did Oliver sahib alone ply his sword.
Mar mar Rathen ka bij nas khodiya	Fighting, fighting he utterly uprooted the seed of the Raths.
Phir di Angrez bu ki dawai ...	Then they asked mercy of the Englis.
Raport[1] aur Moor sahib misl thi banai.	Roberts and Moore sahib made a file.
Pakarke Nawab ko phahi dilawai.	Captured and hanged the Nawab.
Likhiya ikhbar vich chavdah ke sai ki bahaduri jo pai.	'Tis written in the papers what gallantry took place in '14.
Duniya men aman chain, abhi sahib aya, Tin gaun balke mulk ko basaya.	Peace and quiet in the land, now the Sahib came and burning 3 villages settled the country.
Kai log pakarke kala pani so pahunchaya.	Capturing some people sent them over the black waters.
Dushman par war kare gaya sahib sidha.	The sahib went straight to attack the enemy
Tin goli chal gai, jab chat gai palita	Three shots were fired when the match burnt out.
Likhiya ikhbar vich sabhi log sar hain.	In the papers 'tis written all people are conquered
Bangala men Oliver jo Delhi men Akbar hai.	Oliver is in Bangala what Akbar is in Delhi.
Chart hai Oliver sahib, aki ek nar hai	Oliver sahib mounted, a true man is he.
Kabul, Khursan, Dakhan bhi dar hai,	Kabul, Khorassan and the Deccan fear,
Duje Garnar pahar, Kangra, Bilaspur,	Also the Garnar hills, Kangra and Bilaspur
Gori, Gujrat aur Durjtang sar hai	Ghor, Gujrat and Durjtang are conquered.

(1) Captain R. Robertson, 1852—58.

Habtak to hukm jabr, Kabul, Kursan, Bhakkar,	His word runs to Habtak, Khorasan Bhakhar, Reran, Gujrat and Rorhi
Reran, Gujrat tak Rohri[1] jo jer kiya.	which he subdued.
Chitar sab mulk mana, ...	All the countryside obeyed his sway,
Chhiriyan jo baz se. ...	As birds the hawk.
Chart men Oliver sahib, aki ek nar hai.	Oliver sahib has taken horse, a true man is he.

Another verse dealing with Mr. Oliver runs:—

Chara tha shikar sahib, khauf nahin dil men.	The sahib went to shoot, no fear was in his head.
Sher ko bakar mara, jang jit te jhal men.	Shouted to the tiger in thick jungle and grass.
Sher ko khakhar diya, puras tha dil men.	Shifted the tiger, strength was in his head.
Tul giya Talbord sahib sadhe tin man men.	Talbord sahib weighed it at three and a half-maunds.

(Takku, son of Mana, Mirasi, of Shatirwala.)

The following poem, entitled "Shukriya Anhar Ferozepore," gives an account of the Grey Canals and may be of interest. It was written by Muhammad Shah, lambardar of Gurdittiwala.

There are unfortunately several *lacunæ* in the manuscript :—

Thanksgiving for the Ferozepore Canals.

Janwarion pachchiswin san atharah sau	On the 25th January in the year 1881,
Hor ikasi nal han dil ne kita rau.	it occurred to me.
Grey[2] Sahib charh Zirion, Chabbe kare mukam,	Grey Sahib started from Zira and halted at Chabba,
Gunan guni lok san, hoe kachehri am.	All sorts of people were present, there was a general assembly.
Fatteh Singh tahsildar sahib, lutf wa ata,	Fatteh Singh, the kindly Tahsildar,
Si andar ik deodhi de raunak afza.	was sitting inside a doorway.
Jan main gaya salam nun, hoya dur afshan,	When I went to salaam him, he was very affable.
"Shahji, punchi apni da kuchh karo bayan.	And said, "Shah Ji, make some tale of your condition.
Agge vi main keha si tainun ba takrar,	I urged you to do so before,
Shahji, kar tasnif ton ik kissa anhar.	Shah Ji, compose a poem on the canal.
Jan tain kissa jorke hachhon kita ras,	When you have written your poem well,
Tan main London bhejsan Grey Sahib de pas.	I will send it to London to Grey Sahib.
Grey Sahib hun Rab ne murke anda phir;	By the Grace of God, Grey Sahib is now coming back;
Shukria anhar vich tun vi na kar der.	Do not delay in your thanksgiving for the canals.
Oho Sahib Grey hai, jo mujad anhar,	It is Grey Sahib who made the canals.
Nahran lehran marsan lagan rang bahar.	And when the canals are full, there will be excellent crops.

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[1] ? The small fort of Rori near Tharaj.

[2] Captain (afterwards Col.) L. J. H. Grey, C. S. I.

Jisnun Malika bakhshiya eh shayan khitab,	To whom the Queen gave that appropriate title,
Grey, Star of India, tara pas mehtab.	Grey, Star of India, like a star beside the moon.
Vich Bharana kal nun sahib karo mukam,	To-morrow the Sahib's camp will be here at Bharana,
Vich vich Daulatwah de jasi farakh nam."	And he will go over the Daulatwah which is an auspicious name."
Main sunke dil apne andar rakhi gal,	I heard this and kept the word in my mind,
Fajre kassi pas ja baitha rasta mal;	Next morning I went and sat by the bank of the watercourse;
Baithe nun san guzarde sai sai fikar khiyal,	As I sat there, hundreds of ideas came to my mind,
Ghata nahran barshan wadha khurch iyal.	Lack of canals and rain means great expense for the family
Grey Sahib de hausle kiti tabba rajuh;	Grey Sahib conceived the idea in my mind;
Hoe mere andaron eh do bet shuru ·	I thought of these two couplets :
"Muhammad Shah, kion chup hain, fikr andesha chhor,	"Muhammad Shah, why are you silent, abandon all fear,
Grey Sahib de ahd vich tainun kahdi thor.	In Grey Sahib's time, what can you lack.
Kassi teri wag pao, laggu fasl kharif,	Thy watercourse will flow, your *kharif* crop will succeed.
Khud bani anhar de kaya tashrif."	The canal-builder has come himself."
Khushk nahr vich aunda Sahib bahr azim,	I saw from afar the Lord of the river, coming along that dried canal,
Duron ditha, arz main kiti ba tazim :	And humbly made my prayer :
"Tun hain tara sultanat Malika, badar manir,	"You are star of the realm of the Queen, moon of the 14th night,
Meri kassi khushk nun nazron bakhshen nir."	Of your bounty, give water to my dried canal."
Hakim adil rahmdil, raiyat de ghamkhar,	That kindly ruler, sympathiser of the people,
Munhin kassi thaliya ghora khush raftar	Stopped his swiftly moving horse at the mouth of the watercourse.
Munhan kassi vekhia, haisi vich faraz.	He looked at the mouth which was high.
Kassi vich nasheb de jawe dur daraz.	He went a long way up the body of the channel.
Main oh donon bait phar kiti nazar guzar;	I recited these two couplets as my offering,
Sunke eh farmaya 'achha kita kar.'	He heard and said, 'well done.'
Dona kohan de fasle dittha mera gaun,	He saw my village, two *kos* away,
Le jani is kassiyon boya mera naun	And gave me the right of water from the channel.
Fatteh Singh tahsildar nal aya maujud,	Fateh Singh, Tahsildar, came there too,
Jisnun mera hal si roshan te mashhud.	Who knew full well all my condition.

Mur kiti takid "Aha Shahji mard sharif,	Again, he urged me, "Shah Ji, noble man,
Shukria anhar da kar jaldi tasnif.	Quickly write the thanksgiving of the canals.
Nahran da eh silsila khalqat rakhe yad.	Let the people remember the event of the canals.
Kita Sahib Grey ne nahran nun ijad.	Grey Sahib made the canals.
Sha'ir hindi wich apne tun sabqat leja,	Do thou prepare well a poem in Hindi,
Meri kul murad hai, tun anjam pauncha.	It is my full intention that you should finish it.
Karke kissa khatam eh, Zira hazir ho.	When you finish the story, come to Zira.
Sara tethon sunan ge Grey Sahib khush-kho."	Grey Sahib will hear the whole thing and be pleased."
Khud meri vi mudton dildi ahi gharz;	It was my own heart's desire;
Tan shukria jorna jata wajib farz.	I knew it was my bounden duty to compose the thanksgiving.
Bismillah zaban thon kiti jadon shuru',	I began with the word 'Bismillah,'
Shukria anhar val hoi tabba raju.	And turned my attention to the thanksgiving for the canals.
"Muhammad Shah, kion chup hain, fikar andeshah chhor,	"Muhammad Shah, why are you silent, abandon all fear,
Shukriya anhar da tun ik kissa jor.	Compose a story of the thanksgiving for the canals.
Grey Sahib da auna khalqat rakhe yad.	That the people may remember the coming of Grey Sahib.
Nahran wagian, kistrah hona des abad.	How the canals ran and the country was colonised.
Tun hain mudh kadim da hachhon wakifkar,	You are well acquainted with everything from the beginning,
Sha'ir khwanda admi nale Lambardar.	A man who reads poetry and is also a lambardar.
Dittha eh Ferozepore Sikkha shahi wich.	You saw Ferozepore under the rule of the Sikhs.
Kila purana pia si dhatha ror garch.	The old fort fell into ruins.
Mai Lachhman Kaur[1] di ditthi tain sirkar,	You saw the rule of Mai Lachhman Kaur,
Lek Sahib [2] di Chhauni di pai ni dhamkar.	And the fame of Lake Sahib's cantonments.
Bakhshi sahib Wedva hona pher warud,	Bakhshi Wadva came again.
Sher Ali Dewan nun nazim karna .	Sher Ali, Dewan, was quickly made Nazim.
Kalarak [3] sahib laune pichhon tambun khich.	Clarke Sahib afterwards pitched his tents.
Wich abadi shahr de mul na hona zich.	In the city, there was absolutely no hardship.
Atharan sau te sainti san 'iswi wich	In the year of Grace 1837

[1] Sirdarni Lachman Kaur, ruler of Ferozepore, who died in 1835.

[2] ? Lord Lake.

[3] ? Mr. Clark, Agent at Ambala for the Cis-Sutlej States.

Rakbe sare kachh ke lai ne nakshe khich,	He drew maps and measured all the land,
Hathen patta pharaune kar lai lambardar.	And made the lambardars take leases.
Pher pichhon mur jawanan jaldi pai takrar.	It was very bad to go back fast.
Larens [1] sahib auna usde pichhe jan.	After him came Lawrence Sahib.
* * * *	* * * *
Bandobast kar sarsari, hathen patta phara.	He made the summary settlement and gave leases.
Nal Shuja-ul-Mulk[2] de jana Kabul da.	Shuja-ul-Mulk went to Kabul at that time.
Usde pichhon auna Judge sahib da pher,	After him the Judge Sahib came again,
Nam Nikalson[3] usda rahna muddat dher.	Nicholson his name. and he stayed long.
Hangaman Lahore si Judge sahib nun maut,	The Judge Sahib died in the Lahore war,
Wich larai Mudki[4] de a karna faut.	In the fight at Mudki, he died.
Jan Malka de lashkaran kita fatteh Lahore,	When the Queen's armies conquered Lahore,
Charhde lahnde hogaya pher Malka da daur.	East and west, the Queen's kingdom extended.
Ho farigh hangamion Aknun sahib [5] nam,	When free from the battle, Aknun Sahib came,
[6] Kot sahib de bagh wich kare kachehri am.	And held his kutchery in the garden of Coates Sahib.
[7] Usde pichhon Danel sahib aya hor,	After him Daniel Sahib came,
Wich purane kille de bahe kachehri jor.	He stayed and held his court in the old Fort.
[8] Kabr Nur Shah wale di paiwasta dalan,	Near the platform of Nur Shah's tomb,
Uthe kare kachehrian, dhukke khalqat am.	There he did kutchery, when the folk assembled near.
Jitni unchi kabr han haige karan shumar,	Reckon how high the tomb is,
Farash sara us killa da sa usde hamwar.	The whole floor of the fort was at that level.
[9] Brown sahib agaya usde pichhon pher,	Brown Sahib came after him.
Kachh pawai zamin di, zara na kiti der.	He measured the land and delayed not.
Wanjhan wali kuchh oh hai sari mashhur.	That measurement is famous as one with rods.
Main wi Dona kachiya jake bila kasur.	I myself went and measured the Dona without any mistake.
Bandobast kar sarsari, mohri patta likha,	He made the summary settlement, and wrote sealed leases,

[1] Captain H. M. Lawrence who did the Summary Settlement.

[2] Shuja-ul-Mulk, Amir of Kabul; Ferozepore was the starting point of the army in the First Afghan War.

[3] Captain P. Nicholson.

[4] Battle of Mudki, 18th December 1845.

[5] Mr. P. A. Vans Agnew.

[6] Mr. Coates was a well-known contractor, who owned considerable property round Ferozepore.

[7] Mr. J. T. Daniell.

[8] Tomb of Nur Shah in the city.

[9] Mr. C. R. Brown.

Lambardar bulae ke ditte hathin cha.

Teran ahi Marchon san athara san,
Te athtali nal han, jis wich rala na jan.
Gurdittiwale[1] da patta mainun milya jan.
Pas mere maujud hai, tan eh riha dhian.
Pichhe us Brandrat[2] sahib aya jan,
Muddat bahut daraz tak riha hukmrawan.
Bandobast * * * * * zarur,
Sukhar [3] Dhora rahgaya sukha badastur.
Usde pichhon agaya Kripas[4] sahib pher,
Oh wi misal Brandrat riha muddat dher.
Jisde pichhon aunda pher sahib Maksul,[5]
Wich abadi shahr di rahnda si mashghul.
Hira Mandi[6] pai gai hasb usde irshad
Nale si banwaya darwaza Baghdad.[7]
Nakas[8] sahib agaya usde pichhon pher,
Sahib zilla Ferozepore rihya thori dher.
Sarakan te baghichian da si usnun shauk,
Gird ba gird Ferozepore baghan paya fauk.
Shahron[9] jawe Chhaoni jehri thandi sarak
Raunak ditti esnun nal baghichi bharak;
Yani thandi sarak di us banwai jan,
Donon tarafen sarak de laya chamnistan.
Malka de ikbal ne aisi kiti gaur,
Ujar khera ban giya wangu shahr Lahor.
Duji warin aunda pher sahib Maksul.
Sukkar dhora da rihya ohho manda sul.
Khuwan bajh nan khetian, barish kalmadum.
Sukha bharna muamla hal kharch malum.
Sara Dhora piya si Sukkar ne barbad,

And summoned the lambardars, and gave them to them.
On the 13th March 1848, on the exact date,
I got the lease of Gurdittiwala.
It is with me, so I remember.
After him came Brandreth Sahib,
A long long time he reigned.
* * * *
The Sukkur and Dhora remained as dry as before.
After him came Cripps Sahib,
He like Brandreth stayed a long time.
After him again came Maxwell Sahib,
He devoted his attention to the buildings of the city.
Hira Mandi was built according to his wishes;
He also built the Baghdad gate.
After him came Knox Sahib,
He stayed in Ferozepore District only a short time.
Roads and gardens were his hobby,
All around Ferozepore, he planted gardens.
The Mall road that goes from the city to cantonments
He beautified with beautiful gardens;
That is, he made the Mall,
And planted gardens on both sides.
By the Queen's good fortune, he made such good arrangements,
That the desolate village became like the city of Lahore.
Maxwell Sahib came a second time.
Sukkar and Dhora still remained in the same evil condition.
There were no crops without wells and no rain fell.
The people learnt what it was to pay a dry revenue.
All the Dhora and Sukkar lay desolate,

1 Gurdittiwala, the author's village.
2 Mr. E. L. Brandreth, Settlement Officer.
3 Sukkar Nala and the Dhora tract in the Mamdot Jagir.
4 Captain J. M. Cripps
5 Captain Maxwell.
6 Hira Mandi is one of the City markets.
7 Baghdad Gate of the City.
8 Mr. G. Knox.
9 Knox Road and its continuation, the Mall.

Dharmkot le idharon tik Jalalabad.	From Dharmkot right down to Jalalabad.
Bhanwen wasde lok san badhi baithe pind,	Though the people lived having settled in the villages,
Khunwan bajh na labhdi pani di ek tind.	Except from wells, there was not a pot of water.
Ithe giddar tuns ke marde bajhon nir.	The jackals died of thirst without water.
Jeth Har diyan garmiyan dhup azab sair.	The heat of Jeth and Har was very strong.
Badal kadi nah barsda, rahnda Rab kahar.	The clouds gave no rain, God remained angry.
Dhupon tapda jangla, machda dhandukar.	The jungles withered with the heat, and the people lamented greatly.
Kandal pai shauk de Sukkar[1] phaniar wang.	The Sukkar twisted and twined like a snake.
Kanen sakhat daraunde lai lai ponde sang.	The thick reeds frightened them and beat men like sticks.
Khuhan girde hirnian ghere pawan an.	The deer collected round the wells.
* * * * *	* * * *
Mir shikar banduq lai rakhde khufia tak,	The Shikaris with their guns laid in wait,
Maran shistan jor ke karan tarak pharak	And taking aim hit the mark, with a thud.
Pani milda bandian, piasa maran haiwan,	Human beings got water, the animals died of thirst,
Haroh dhupan garmiyan tuns kadh zaban.	In the heat of the sun of Har, their tongues hung out from thirst.
Jande buhen marke jhugge jande chhad.	The people locked their doors and left their houses.
Jangal bhafan marda, balde jande had.	The jungles shimmered with the heat rays, and the skeletons burnt.
Mallan nain diyan kachhlan mal maweshi hak,	People went and drove their cattle to the riverside pastures,
Ata dana siron te badhe jande lak.	Taking flour and grain on their heads and girding their loins.
Andar taptan Har di kul-o-hosh tiyur,	In the heat of Har, all the intelligent,
Jande nain wal Sukk aron ho jande maghrur.	Going from the Sukkar to the river became foolish.
Ghairan da ki zikr hai, khud mera si hal,	What need for me to mention others, that was my own condition,
Andar taptan Har de painda wakt kamal.	In the heat of Har, the whole time passed.
Mul na agle hakman kita eh dhiyan,	Not a single ruler gave thought,
Is jangal be ab wich kariya ab rawan.	To make water to flow in this waterless jungle.
San tihattar tik si Dhora mande sul.	Till the year 73, the Dhora's condition was very bad.
Giya walait apni nun sahib Maksul.	Maxweli Sahib went to Europe.

[1] The Sukkar Nala has a most sinuous course.

Chardhe san chuhattare jage sade bhag,	At the beginning of 74, our good fortune began,
Grey sahib di Rab ne idhar mori wag.	God sent Grey Sahib here.
Hoe wich Ferozepore raunaq de asar,	There were signs of prosperity in Ferozepore,
Dhore nun de tazgi ditti bad bahar.	He gave freshness and riches to the Dhora.
Khatra kita bahr ne tharthar kambe jan,	The river trembled and feared, saying,
"Pani main nahin dewana lagdi wah pachhan."	"As far as I can help it, I will not give water."
Ucha ho ke bahr tun dhora mange ab,	The Dhora demanded water from the rising river,
Niwan ho ke bahr ne ditta eh jawab :—	The river sank and answered thus :—
"[1] Khizron ho bewas, main tainun aya chhad,	"Have no hope of Khizr, I have left you,
Niwan ho ke wagia ditta Danda wadh.	Sank and flowed cutting into the Danda.
Teri meri sanjh ki, tun hain bahut faraz,	How can we join, you are very high,
Main han wich nasheb de wagda dur daraz."	I flow far in the lowlands."
Saf kiha * * * *	* * *
'Age katra abda mai thon legaya kaun.'	'Who took a drop of water from me before.'
Pahle kita kadi na eda ghabrat.	It never feared so much before.
'Hun ki labha tudh nun karda piya tarat.	'What has now taken you, why do you talk nonsense?
Suni na agle hakman kuchh meri faryad.	No previous ruler heard my complaint.
Grey sahib hun agaya deho mainun dad.	Grey Sahib has come, he will give me justice.
Mera tera faislah us ne karna tai,	He will decide between you and me,
Kion oh sahib hauslah ali himmat hai.'	For he is a clever and courageous Sahib.'
Karde aje munazarah de san eh doh khich,	The two were quarrelling thus,
Lage sahib Grey de tambun dohan wich.	When Grey Sahib camped between the two.
Daura kar ke aunda sahib tambun da.	The Sahib was on tour and came towards his tent.
Utarde nun arzeh Dhora de suna.	As he dismounted, he heard the complaint of the Dhora.
'Sahib Grey bahadur ate faryad rasah,	'Grey Sahib Bahadur, hearer of complaints,
Patti meri sar gai, bahron ab dawa.	My lands are burnt, give me water from the river.
Warsan mul nan barshan, pesh na janda zor.	The rains have absolutely failed, can last no longer.

[1] Khwaja Khizr or the Prophet Elijah, the river god.

Khalkat mainun akhdi rakar [1], banjar,[2] shor. [3]	People call me *rakar, banjar* and *shor.*
Gasra mera kism hai, zar chandi di khan,	My real condition is this— a quarry of gold and silver,
Pani bajhun mandian man wich rahiyan jan.	Owing to the lack of water, they think me bad.
Sukkar mera ism hai, Dhora jism pachhan.	Sukkar is my name, and Dhora my body.
Saji khabbi Sukkaron sara Dhora jan.	To the right and left of Sukkar, all is Dhora.
Sir hai Dharmkot pair Jalalabad,	My head is Dharmkot, and my feet Jalalabad.
Pani bajhun peha han pe hasal barbad.'	From lack of water, I am lying absolutely desolate.'
Ditta sahib Grey ne Dhore nun dharwas,	Grey Sahib gave encouragement to the Dhora.
'Karda main tajwiz han, na ho mul udas.'	'I am planning, despair not.'
Dhore ne jo dasya apna nam nishan,	As the Dhora told him his name and location,
Daura kita Grey ne us mutabik jan.	Grey Sahib accordingly arranged his tour.
Dharmkot wich anke ditta tambun la,	He went to Dharmkot and pitched his tent,
Sukkar shuru tharyon honde dithi jah.	And saw the beginning of the Sukkar.
Na kuchh hajat durbin, na khahish kampass,	No need for him of telescope, no desire for compasses,
Allah sahib Grey nun ditta roshan kiyas.	God has given Grey Sahib a brilliant mind.
Dhora te darya da aklon kita mech.	He compared the Dhora and the river in his mind.
Khole * * * * Sukkarwale pech.	* * *
Zira di tahsil ton kita kuchh baghaur,	He carefully marched through the Zira Tahsil,
Pohta wich Ferozepore karda janda ghaur,	And reached Ferozepore considering,
Sukkar, Dhore, bahr da daura eh pachhan.	Made the tour of the Sukkar, and the Dhora and the river.
Bajhon Sukkar Dhorian hor na ghair dhian.	Except the Sukkur and the Dhora, he gave thought to nothing.
Chhaonion pai Sukkari janda wal Mamdot.	From Cantonments, by the Sukkar, he goes to Mamdot.
Dinge, chibbe, kam wich rahn na denda khot.	He let no blemish remain in the curves, twisting and twinings.
Utton charh ke Bahmaniwale, pher Amir,	From there he went to Bahmniwala, then to Amir,

[1] *Rakkar* is land consisting of a shallow layer of clay overlying river sand; this soil is worthless.

[2] *Banjar* is waste land.

[3] *Shor* is the white alkaline efflorescence that ruins much of the Bet country.

Mur awe Mamdot nun sahib Grey Amir.	From Bahmniwala, he turned to Mamdot.
Phir ke sara dekhia Sukkar, Dhora, phat,	He went about and saw all the Sukkar and Dhora and the creeks.
Kandha kandhal ponchiya pher Bareke ghat.	Along the river bank, he afterwards came to Bareke Ghat.
Khansamah Mamdot wich khana kare tayar.	His cook was getting his dinner ready at Mamdot.
Sham pawe tan anke kahnda shuttar-sawar :—	At evening, the camel sowar came and said :—
"Fajre hosi Grey da ghat utte darbar,	"To-morrow, Grey Sahib's Durbar will be at the Ghat.
Hazir howo ghat te jaldi lado bhar."	Come to the Ghat and take your luggage swiftly."
Eh dera le ghat nun jande rato rat.	They took the camp to the ferry going during the night.
Grey sahib pher agan tun charh janda parbhat,	Grey Sahib mounted and started at early dawn,
Palle Meghe pahuncha ke dekhe darya khub ;	Reaching Palla Megha, he saw the river well ;
Nahran di tajwiz si dil andar marghub.	He thought out the plan for the canals in his mind.
Ditha Mastekyan da kul Hithar Utar,	He saw the whole Hithar and Utar of Masteke,
Pindo pindi jachda halat wasun ujar.	Testing from village to village, whether it was inhabited or de-solate.
Pakar kinara bahr da Bakhuwale ja,	Following the bank of the river, he went to Bakhuwala,
Dekhe pind Hithar da tambu kare bapa.	Saw the Hithar village and pitched his tents.
Uthon charh ke aunda Mallanwale wich,	Thence he went to Mallanwala,
Dekh Hithar, Uttar nun, lae tambu khich.	Saw the Hithar and Utar and pitched his tents.
Asafwala dekh ke Rodewala niz,	He saw Asafwala and Rodewala too,
Ja Sabhrawen nahr de souch lae tajwiz.	And went to Sobraon and thought out a plan for the canals.
Ditha pattan Hari ka, Makhu derah pa,	He saw Harike Ferry and came to Makhu,
[1] Uthe ralda dekhiya munhan do darya.	Where he saw the mouths of the two rivers meet.
Ithon * * * *	* * *
Uthon charh ke Dharmkot lae tambu kich.	Then he went to Dharmkot and pitched his tents.
Tambu lage anke andar Zira pher,	Then he moved on to Zira.
Kare kachahri baith ke sahib Grey daler.	Grey Sahib, the courageous, sat holding his court.
Kar daura askandri karda chand makam.	He made a kingly tour, halting a few days.
Athe a ha sochya nahran da anjam.	There he thought out his scheme for the canals.

[1] The juncture of the Sutlej and Beas is at Harike Ferry.

Mirza ji tahsildar haisi us ayyam,	Mirza Ji was the Tahsildar in those days,
Naib aha Maulvi sahib neko nam.	And the Naib was the Maulvi Sahib of good repute.
Unhan age kholiya daure da sabh hal,	To them he explained the whole facts of his tour.
'Nahran jari karan da mainun shauk kamal.	"I am fully determined to start the canals.
Main kita ma'lum hai kul nasheb faraz,	I have made myself acquainted with every depression and every elevation.
Nal bulaghat taba de le sara andaz.	I have plotted it all in my mind.
Zira di tahsil ton chuttan nahran panj.	From Zira Tahsil, I will take five canals.
Jawan taraf Ferozepore howe lanjo ganj.	They will run towards Ferozepore and carry prosperity with them.
Pahle Aghawah hai, dujhi Daulatwah,	First is Aghawah, the second is Daulatwah,
Rakho tijhi nahr da nam Wachherewah.[1]	Call the name of the third Wachherewah.
Chauthi da hai Baranswah [2] mukkarar nam,	The fourth will be the Barneswah,
Nale Mayawah hai, hoyan panj tamam.	And with Mayawah, the five are complete.
Hukm sunaya dohan nun, tusin pai hun sukh,	I have given both of you orders, you shall benefit.
Zahir phirni a gae nal mere hun dukh.	I am tired of wandering about.
[3] Karke himmat hausla main wangun Farhad.	I have laboured and toiled like Farhad.
Nahran chiran Satlajon kaisan des abad.	I will take the canals from the Sutlej and populate the country.
Tusin zara hun khair nal utho, banho lak,	You do some work too, rise and gird up your loins,
Ikko jeha rat din kar jano beshak.	Think day and night as one.
Main khud sahib zilla ho chhak lai taklif,	I am the master of the district and take trouble myself.
Hargiz mul na karanga ghairan nun takhfif.	I will not let others go scot free.
Awal Sawan barshon nahran karan rawan,	Make the canals run by on the first rains of Sawan,
Jangal te wich rohyan[4] dekho sa jahan"	See they run in the jungles and the Rohi."
Ho gai sunde sar hai amla nun de kan,	All the staff heard these words.
Badhe lak tamam ne reha na koi zan.	All girded their loins and none remained a woman.
Karawai waste kite eh sabil,	These arrangements were made for carrying on work.
* * mard akil.	* * * * *

[1] The Bacherewah was so called from an old *nallah* of that name whose rush was supposed to be like that of a young colt (*bachera*).

[2] The Barneswah was named after Mr. J. Barnes, A. M. I. C. E., Superintendent of Irrigation in Bahawalpur, who aided Major Grey with his advice.

[3] Farhad moved a mountain for love of Shirin.

[4] Rohi is the local name for the upland.

Thaon thain hor wi cha kite mihrab,	Here and there Mirabs were chosen,
Kar khudai nahr da howe nah kharab.	And that their work of digging the canals might not be spoiled.
Naib te tahsildar hoe zimawar.	The Naib and the Tahsildar were responsible.
Khudwai anhar wich mul na riha udhar.	Absolutely no credit was given in the digging of the canals.
Grey sahib de hukm di dohan ne tamil,	Both obeyed Grey Sahib's orders,
Dillon bajanon man ke kite hoe aukil.	They eagerly agreed with him.
Karke eh tajwiz phir kita ithon kuch,	Having made these arrangements, he marched from there,
Wich Bharana pahunch ke dithi nich o unch.	And arrived in Bharana and saw all the high and low places.
Uthon charh Ferozepore kare kachehri ja,	Then he went and held his court at Ferozepore,
Lambardar Tahsil de sare lae bulla,	All the lambardars of the tahsil were called,
Hukm sunaya unhanun nahran da azkar,	And orders concerning the canals were announced to them,
" Apo apne kam wich ho jao hoshiyar."	" Be all of you intelligent as to your own work."
Lai kampasan durbin, nal lae sarver,	Taking compasses and telescope and surveyors,
Bijapur wich anke latha sahib khair	The Sahib came to Bijapur.
Bahr kinare khara ho lai durbin kampas,	Standing on the bank of the river he used compasses and telescope,
Muhin nahran sariyan dise raso ras.	And observed right well the mouths of the canals.
Muhin te la pand tak dag lagao khich,	From mouth to tail, he marked the line,
Thoke sath sath karam te kile unnhan wich.	And at every sixty *karams* fixed pegs.
Apo dhapi bolian karan pai ji ji,	All the people began to chatter,
Jahil ramzan marde 'eh banda hai ki.'	And foolish jesters said 'what sort of man is he!'
Akil chhuppan wat ke man wich karde ghaur,	The wise ones sat silent then and thought.
" Allah jane bhalak nun ke ban jana taur."	" Allah knows what will happen to-morrow."
Ditte har ek nahr de kille kaim kar,	When he had the pickets fixed for each canal,
Janda taraf Ferozepore sahib akal honar.	The sagacious Sahib turned towards Ferozepore,
Kahyan parmat tokri gadde chand ladda.	And loaded some carts with mattocks, rammers and baskets.
Jama hoya kul lazma Rodewala a.	All things were collected together and taken to Rodewala.
Likh parwana bhejda har thana tahsil,	*Parwanas* were written and sent to all tahsils and *thanas*,
Maddat har har pind di leao ban sabil.	To bring labourers from every village carefully.
Pindan wichhon, * * *	* * * * * *

Nahran pattan di pai vich zilla di dhum.	The noise of the canal digging resounded through the district.
Shuru pattai ho gai lain na mile aram,	The work began and there was no rest,
Kahi tokri wajdi la fajron ta sham.	Mattocks and baskets were plied from morn to night.
Adam utte admi da machda gharmas,	Swarms of people were collected,
Baze dao bachaeke wichun jande nas.	Some slunk away and absconded.
Pheri kaim ho gai unnahn utte pher,	Guards were set over them,
Bhaje nun chaprasi lainde owen gher.	The Chaprasis collected those that ran away
Paise milda sham nun roti di mikdar,	Cash sufficient for rations was distributed in the evening,
Nale mildae faji nun, mul na rahe udhar.	And also in the morning, no credit was given.
Aghawah te dusri Daulatwah banam,	Agha and Daulatwah.
Unnhan dohan nun Maulvi ne kita anjam,	These two were the charge of the Maulvi,
Yani Naib Maulvi nam Imam Din,	That is the Naib Tahsildar, Maulvi Imam Din,
Hoya jisda korara lokan wich matin.	Whose whip was famous among the people.
Charh ghore te hath wich lenda chabuk phar,	He mounted his horse, with his whip in hand,
Karguzari maddatan dekhe nahran khar.	And went to see the labourers working on the canals.
Kar khudai nahr wich jehra kare kasur,	Whoever was slack in the work of digging,
De dabkara usda hathhon kadhe ghur,	He threatened and was angry,
Chabuk mare tokri utte saro sar.	And struck his whip on the basket on his head.
Sari maddat nahr de wich painda dhamker.	He frightened all the labourers on the canals.
Sire chabuk kahi te wajje hoi shikast,	He struck his whip on the heads of the labourers
Es sababbon usda chabak hoya past.	Until it was broken.
Darda is dhamkayon koi na kare kasur.	In fear of these threats, no one slackened;
Lada lunda **korara** tan hoya mashhur	His lashless whip then became famous.
Allah te Rasul tun baz na ae lok,	People gave no heed to Allah or Prophet,
Jadu te aulad di dende tohmat thok.	They blamed miracles and sons.
Grey sahib nun akhde jor zulm da bab,	They came to Grey Sahib and complained of the oppression,
Us nun lande korara wala den khitab	And gave him the title of the tailless whipper.
Jisdi hikmat amliyon main han bas hairan,	**I am astonished at the cleverness of the staff,**
De dabkara kar liya mushkil kam asan.	**By threatening they made the difficult work easy.**
Tahsildar di tund hai **halat gunah gun,**	**The Tahsildar was a very stern man.**
* * * **bagarya kala dun.**	* * * *

Naib te tahsildar doven san jarrar,	The Naib and the Tahsildar were both severe.
Khatam karaya kar eh nahran da dushwar.	They finished the difficult work of the canals.
Rodewala bangla piya barae nam,	There was a makeshift bungalow at Rodewala,
Kaddi nan ditha Grey kardah wich aram.	But I never saw Grey rest in it.
Daura har ik nahr da karda roz ba roz,	Every day he toured over every canal,
Hoke Rodewalion mur janda Feroze.	Starting from Rodewala back to Ferozepore.
Uthon charh ke jaunda wal nahran Mamdot,	Then he mounted and went towards the canals of Mamdot,
Winge, chibbe, kam wich rahn nan denda khot.	Leaving no blemish or curve, twistings and twinings.
Uthon charh ke dekhda maddat Aghawah,	Then he mounted to see the labourers on the Aghawah,
Owen mur ke aunda taraf Vachherewah.	On returning came towards Vachherewah.
Ethon ghora marke jawe Baranswah,	Then lashing his horse, he went towards Barneswah,
Nale wich nigah de rakhda Mayyawah.	And cast his glance on the Mayawah.
Rodewala rat nun karda zara aram,	And rested a little at night at Rodewala.
Nale safr kharch da kaghaz likhe tamam.	And prepared the whole bill of his travelling allowance.
Khabar nan hondi fajr nun kidhar hoya sowar.	None knew where he would go in the morning.
Ja Masteke nahr de fauran lainda sar.	He went to Masteke to get news of the work.
Uthon ghora marke ja warda Mamdot,	Beating his horse, he went to Mamdot.
Nahran jo wich rah de kadhdhi janda khot.	Stating the blemishes in the canal that he passed on the way.
Karguzari dekhdi har maukia te ja,	He saw the work done at every place,
Lainda kam halimeon zahr deke ta.	Getting the work done by tact, though outwardly by might.
Uthon charh ke aunda Zira di tahsil,	Thence he went to Zira Tahsil,
Har maddat har nahr di karde khub sabil.	Making good arrangements for labour on every canal.
Mamdot taraf de Mohtamim samjhan apne pas,	He instructed the supervisor of Mamdot to do,
Aiwen Zira walde karde pae kiyas.	As the Zira people had done.
Nur jiwen khurshed da har jagah mashhud,	As the light of the sun is seen in every place,
Har maddat har nahr te Grey sahib maujud.	So Grey Sahib was present on the work at every canal.
Hakim ba tajwiz hai sahib ba taukir,	The Sahib was a ruler, full of devices and influence,
Karawai nahr di kiya achhi tadbir.	He made excellent plans for the work of the canals.
Kiti abi mohtamim, * * *	* * * * *

Safedposhan da ant na awe wich hisab.	The number of Safedposhes was without count.
Pair piyade chak ke kar ditte aswar,	He took footmen and made them horsemen.
Dillon bajanun nahr di kiwen na dewan kar.	Who would not work on the canals heartily ?
Thaon thain unhan nun kar ditta mamur.	He appointed them here and there.
Is hakim de akl da main han bas mashkur.	I am greatly thankful for the wisdom of that ruler.
A ha ahd Sikandar de wich Aflatun,	That was the time as of Alexander and Plato,
Shahan shahi is wich eh uston afzun.	His rule is greater than theirs.
Suniya us ne kittiyan tadbiran azad.	I have heard that he made more plans.
Ditha hoyan is tun eh nahran ijad.	I saw the canals made by him.
Rustam jed bahaduri 'ali himmat eh,	He was brave and courageous like Rustam,
Nahran de girdawari de wich bhuk nan teh.	In controlling the canals, he felt no hunger nor thirst.
Khansamah Ferozepore kare tiyar.	His cook prepared his dinner at Ferozepore.
Rodewale pahunch da eh ho ke sawar.	He would ride and come to Rodewala.
Dhuppon garmin Har di jithe lagdi teh,	When he felt thirsty, from the sun of Har,
Kahnda beli haliyan lassi rotti deh.	He would say to a digger or ploughman, 'give me some *lassi* and bread.'
Lassi tukra haliyon karda nosh jan,	He ate the bread and drank *lassi* from a ploughman.
Karawayon nahr da uthon pher dhiyan.	Turning his thoughts to the work of the canals.
Grey sahib de is wich mul nahin tohin.	No shame to Grey Sahib in this.
Samjhan de wich dur hai nukta el. mahin.	Every difficult point he understood.
Hai si sahib Grey nun las nahran da shauk.	Grey Sahib was a great lover of the canals.
Khawan piwan shan nun na denda si fauk.	Food and drink were nothing to him in comparison.
Dar islahi rakhda shan azam da anj.	In truth he was a great king.
Sanun kithon labdi nahran wali mauj.	How could we get the benefit of the canals.
Sahnda rayat waste ranjan te takhf,	He undertook hardship for the people,
Rayat dewe sun lo maithon ik tarif.	Let the people hear from me his praise.
Lat sahib si agaya daure us ayyam,	The Lieutenant-Governor came on tour in those days,
Dera kar ke Makhuon Zirah kare makam.	Moved his camp from Makhu and halted at Zira.
Lat sahib nun arzian dende bahuti ja,	Many presented petitions to the Lat Sahib,

Nahran Grey pataunda kar ke jor jafa.	That Grey is digging the canals by oppression.
Dara Shihanparion sabnan da gun pir.	Dara of Shihanpari was the leader of all the malcontents.
* * * * * *	* * * * *
Girde tambu Lat de adam jama hazar,	A thousand men collected round the Lat Sahib's tent,
Akhan shabas darya kar le hal pukar.	Shouted and told the tale of the river.
Sare tere nal hain khatrah kare na mul.	'All of us are with thee, be not afraid.
Nahran Grey pataunda asanun uthde sul.'	Grey is digging the canals for our benefit.'
Baitha tambu wich si Lat sahib khamosh,	The Lat Sahib sat silent in his tent,
Hal pukaran sariyan sunda dhar ke gosh.	And lent ear to all that were telling the tale.
Dara sara des si sunda us zaman.	Dara told the whole tale.
Lat sahib phir istarah hoya dur afshan.	The Lat Sahib then made his kindly announcement.
'Kiti sahib Grey ne hakk tusade faiz;	"Grey Sahib has worked for your benefit;
Jo na jane faiz eh hai eh waldulhaiz.	He who recognises not his own benefit is the son of a fool.
Hat jao na tussan ton lesi Grey wegar,	Go away, Grey will not take labour forcibly from you,
Ape apni himmton nahran karo tayyar."	By your own efforts, prepare the canals."
Dare gappan mariyan sunde khalak giroh,	All the people listened to Dara's talking,
'Arzan pichhon kitiyan dilde kadh andoh.	They made all their complaints and poured forth all their grievances.
Main phir us nun akhiya "Eh behuda go,	Then I said to him "Oh! foolish babbler,
Tere wich na mul hai insani di bo.	You are nothing like a man.
Kisse khawai gadhe nun thandi karke khir,	Some one gave rice porridge to a donkey,
Kan pari de akhda, so eh bani nazir.	He said it was an ear slit one, so runs the proverb.
Grey sahib de faiz de tainun nahin shinas,	You do not recognise Grey Sahib's bounty,
Howege jan wagsan nahran paso pas."	But you will when the canals flow near by!"
Mahommad Shah na tul kar wag taba' di mor.	Mohammad Shah, do not protract your story, turn your thoughts this way.
Shukriya jo rah gaya, baki us nun jor.	Pass now to the rest of the thanksgiving.
Grey sahib ne sonch ke nal kamal tamiz	Grey Sahib after thinking out fully well
Khatam khuddai nahr di kiti si tajwiz.	Made this plan for completing the digging of the canals.
Inkari se jis kadr oh cha kite dur,	He turned out all who refused,

Nahran wali kar te la ditte mazdur.	And gave the work of the canals to labourers.
Dine karan mazdurian, rat karan aram.	By day the labourers worked and by night they rested.
Iko jehi Grey nun ahi suba-o-sham.	To Grey, day and night was alike.
Karke Dawa * * * *	* * * * * *
Darya kabu karliya ditta nahran pa.	He controlled the river and turned it into the canals.
Andar do mahinian pura kita kam.	Within two months, the work was finished.
Wango sad Sikandari hoya ehwi nam.	Like a hundred Alexanders was his name.
Sukkar meri hadd de nal paiwastah jan.	The Sukkar is not far from my boundaries.
Roti wele Sukkaron ho gai nahr pachhan.	In the morning, the Sukkar had become a canal
Wagi mainun dasya "shahji bahr a,	A herdsman said to me, "Shah Ji, come out,
Sukkar sari wag pai, tun bhi wekhan ja."	The Sukkar is flowing full, go and see."
Wich ta'jjab main raha sun ke eh kalam.	I was astonished, on hearing those words.
"Har mahina sakht hai, wagan da ki nam.	I said, "the month of Har is dry, what are you talking of flowing.
Sawan de barsat wich Sukkar wage na mul,	In Sawan rains the Sukkar does not flow.
Mainun jhuthi bat eh hargiz nahin kabul."	I will never believe that false tale."
Tan main dekhan chalia bande nal kai,	Then I and some others went to see,
Sukkar tante marde wagde nazar pai.	And saw the Sukkar flowing strongly.
Bombe jhag arandian da kuchh ant na a.	There was no counting of bubbles, foam and flotsam
Mainun khatra guzriya ult piya darya.	I feared the river had taken a new course.
Ponde ghumman gher san, than than maran mauj.	Great was the roar and there were waves.
Owen munda dab ke je a janda auj.	So that a man would die by drowning if he came to the flood.
Fajre khabran ponhchian Ichhiwale ban,	In the morning news came of the Ichhiwala bund,
Pani sir te charh giya thora rah giya sahn.	That the water is rising to the top of it and little remains.
Grey sahib nun khabr eh pahunchi wele sham.	Grey Sahib got the news in the evening.
Rato ratin piya leke Police tamam.	And went at night taking all the police.
Chaukidaran mariyan kan kan bu bu chang,	The Chowkidars raised loud cries,
Lambhon ayan waharan le ke sote dang.	And labourers from far came with sticks.

Wekhan sabib Grey hai hor police de lok,	Grey Sahib and the police went on to see,
Bharthi pawan ban te ittan watte thok.	They poured baskets of earth and rammed bricks and stones.
Ral gai kul samgari gara matti pa,	It became a mixture with mortar and mud,
Pushta kaim kar liya, ror nun liya bacha.	He made firm the back and stopped the flood.
Jan bazi kar rakhiya Grey sahib ne ban.	Grey Sahib stopped that bund with a great risk.
Nahin tan us de roran wich zara na haisi sann.	There remained no pieces of it.
Grey sahib is ban baniyan pushtian, kishti wich tufan.	Grey Sahib made it in different layers.
* * *	* * *
Eh hai Baranswah da kita hal biyan,	This is the tale of the Barneswah,
Enwen Mayyawah di haigi sift 'aiyan.	So too was the tale of Mayawah.
Tahsildar Ferozepore aha Mayya Das,[1]	The Tahsildar of Ferozepore was Maya Das,
Kam nahran Ferozepore da si us de pas.	The work of Ferozepore canals was in his charge.
Jis di karguzariyan Grey sahib khush nud.	Grey Sahib was pleased with his work.
Har maddat har nahr te rahnda si maujud.	He remained with every gang on every canal.
Ihtmam anhar wich kare na zara kasur.	He made no mistake in superintending the canals.
Tan eh Mayyawah hai nam usdo mashhur.	Thus was the Mayawah named after him.
Nahran wale kar wich le gaya ucha naon,	In the canal work, he gained great fame,
Dil wich sahib Grey di paya jisne thaon.	To whom the Grey Sahib gave a place in his heart.
Baranswah te dusri jano Mayyawah.	Next to Barneswah know the Mayawah.
Muhan chhutte wagiyan de pani asgah.	The mouth was opened and much water flowed.
Grey sahib aswar ho janda labe darya,	Grey Sahib went on horseback along the bank of the river,
Turat Wachherewah da muhan dechhura.	And at once opened the mouth of the Wachherewah.
Wagge tha than mur ke nahr Wachherewah.	Wachherewah canal turned and flowed loudly.
Khara tamasha dekhda Grey sahib zi jah.	Grey Sahib, the great, stood and watched the sight.
Uthon charh ke chhaddia muhan Daulat wah.	Then he went and opened the mouth of the Daulatwah.
Hazrat Isa isde howan pusht panah.	Hazrat Isa was his helper.
Eh ho jeha majra Aghawah de wich.	The same is the story of the Aghawah.

[1] Afterwards Rai Bahadur Maya Das, Extra Assistant Commissioner, in charge of the Grey Canals.

Pani sabh darya da paya nahran khich.	He took all the river water and turned it into the canals.
Hor vi nahran dher han, hal nahin ma'lum,	There are many other canals, but I know not them,
Jan taraf Mamdot de waggan dhaman dhum.	Which flow in great numbers towards Mamdot.
Jinhan shakhan mariyan tik Jallalabad,	These branches ran to Jalalabad,
Nale wala Bahmani kar ditta abad.	And they brought prosperity to Bahmaniwala.
Main tan nahran ginnan de wich gaya han thak.	I have become tired of counting the canals.
Dhan oh jisne sazian rat dehen banh lak.	Praise to him who made day and night one.
Mahammad Shah koh rasti samajh nan awa gaun,	Tell the truth, Mohammed Shah, think it not nonsense.
Grey Sahib de shan da hakim aya kaun.	No other ruler came like Grey Sahib.
Urdu * * *	* * *
Turki bolian sunda vich hisab.	* * *
Mahar haft zaban da faiz hunar dakas.	Knowing seven tongues and very intelligent was he.
Daryawan de ab jis kite apni was.	He took the river water in his grip.
Jis ne nal bahadari kul do mahin wich,	He within two months controlled the river and turned it into the canals.
Darya kabu kar liya, paya nahran khich.	
Jiwen Sikandar Badshah hikmat nal hawed,	Such skill as Alexander, the Great, showed,
Paisa liya samundaron, kar jalhori ked.	When he took money from the ocean and made the Mermen prisoners.
Tiwen asanun Grey ne bakhshi nahran nir.	Likewise, Grey gave water to the canals.
Pani anda bahr de pairen pa zanjir.	Seeing water coming from the river.
Hoya Zul-ul-karnain[1] thon ganjina ma'mur.	Zulkarnain's treasure was in his possession.
Kita sahib Grey ne raiyyat nun mashkur.	Grey Sahib rendered the people grateful.
Matha jisda chammakda wangun badar munir,	His forehead shone like the moon of the 14th night,
Ap banai Rab ne nurani taswir.	God made him a lovely picture.
Zahir nazri aunda nazuk taba' maluk.	He was terrible to look at like a king.
Kiti kul bahadari raiyyat nal saluk.	He performed all his works by kindness to the people.
Jinhan dihan shuru' se khudwai anhar,	Of the days, when the digging of the canals began,
Thora jeha hal main karda han izhar.	I will tell a short tale.
Banda aya chharhdeon jithe muhan nahr,	One man came from the east, the mouth of the canals,
Duja aya lehndeon, rat gai si pahr,	Another came from the west, when a watch of the night had gone,
Bijaparda ik si, dujha Bagheka,	One from Bijapur, and the other from Bagheke,
Kha pi ke oh rotian lage karan kaha.	Having eaten and drank, they began to talk.

[1] Second name of Sikandar

Ik akhe, 'kal fajr nun Grey asade si.'	One said 'yesterday Grey Sahib was with us.'
Dujha akhe 'sham nun ditha Bagheki.'	The other said 'In the evening, I saw him at Bagheke.'
Ik dujhe nun jhuth da denda si ilzam,	They began to accuse each other of
Kar kar bahan lamiyan bolan sakht kalam.	lying, and abuse each other with gestures.
Sunde lok hairan san sath kohan de wich.	Hearing the people were amazed, the distance was 60 *kos*.
Wich kiyas na kise de awe uch-o-nich.	No one thought of high and low.
Main samjhaya duhan nun hachhon de-ke mat.	I advised each of them fully.
'Grey sahib de waste jhagra karo na kat.	'Do not fight about Grey Sahib.
Usda eh dastur hai pahunche gharbon sharak.	It is his custom to go from west to east.
Na denda farak. * * *	* * *
Takht Suleman Nabi da chakki phire hawa.	The throne of the Prophet Solomon was lifted and borne by the winds.
Ghora sahib Grey da samjho bad pema.'	Know that Grey Sahib's horse has the force of the winds.'
Eh gal sun ke ho gaye dowen thande thar,	Hearing these words, both cooled down,
Apo apni thaon te sutte pair pasar.	And stretching their legs, went to sleep each in his own place.
Raiyyat sahib Grey thon sari shukar-guzar.	All the people are thankful to Grey Sahib.
Nahran waggiyan des nun lage rang bahar.	The canals have run, and the country is flourishing.
Sukkar Dhore ban giya dona khas pachhan,	Know that the Sukkar and the Dhora have become like islands,
Rohi te wich janglan hoe ab rawan.	There is flowing water in the Rohi and the jungles.
Bap nan dade jinhan de ditha si darya,	Men whose fathers and grandfathers had never seen the river before,
Nahran wagan unhan de buhen kundal pa.	The canals flow now near their doors in circuits.
Jithe marde tuns ke giddar te baghyar.	Where the jackals and the wolves died of thirst.
Hon uthon phar machhian wechan machhimar.	There fishermen now catch and sell fish.
Jehre mul ne jande machh kachh di sar,	Those who knew not the shape of a fish or tortoise,
Kuriyan munde unhande dhohe phiran sansar.	Their girls and boys lift and catch crocodiles
Main ditha khud baithian andar sara hal.	Sitting at home, I myself saw the whole thing.
Akhan ande pakar ke nahr wichhon asral.	They came and told me, they had caught monsters in the canals.
Jan samjhaya unhan nun eh tan hai sansar,	I explained to them that it was a crocodile,

Sunke sahib Grey de hoe shukar guzar.	When they heard it, they thanked Grey Sahib.
Jis de kadam mubarakon ditha nahran nir.	Through whose auspicious efforts, we got canal water.
Goke mehro piunde duna denda shir.	Cows and buffaloes drank and gave doubly the amount of milk.
San pachattar wich kar khatam kar anhar,	In the year 75, the work of the canals was finished,
Grey sahib Ferozepore jalsa kare tiyyar.	Grey Sahib prepared a meeting at Ferozepore.
Hukm hoya Ferozepore wich committee dho,	Orders issued to hold a meeting in Ferozepore,
Lambardar mirab jo hazir jalse ho.	Lambardars and Mirabs attended the meeting.
Nahran jari Grey ne karke hasab murad,	Grey has made the canals to run according to his wishes,
Rayyat nun serab kar ho fikron azad.	He has given water to the people free of fear.
Audha bakhshe jinhan nun ditta nam wadha.	He gave place to those whose name he made great.
Koe Mirab te Mohtmim posh safed bana.	Mirabs and Superintendents became Safedposhes.
Khes, doshale, lungian, choghe wich inam,	*Khes*, shawls, lungis and chogas were given as inams,
Jalse wich bullake wande nam ba nam	Calling name by name distributing them in the meeting.
Hai oh mere waste man wich karan udik.	Why delay on account of me?
Miraban te Mohtmim bane safedposh.	Mirabs and Superintendents became Safedposhes.
* * *	* * *
Unhan wichhon rah gaya baitha main khamosh.	Among them I remained silent.
Rahnda Kassi pas ban har dam shukar guzar.	Sitting by my watercourse, I gave thanks with every breath.
Pani nahr mu'af kar, tan dill phare karar.	Give the water free, then my heart will be happy.
Mahomed Shah, fazul hai karna eh sawal.	Mohammed Shah, it is absurd to ask such a question.
Hakim kadar shinas hai ape karu khiyal.	The ruler knows everything, he himself will think of it.
Jaddon bakhubi hogaya khatam kar anhar,	When the work of the canals was properly finished,
Jalsa karke khushi da Grey Sahib jarar.	Grey Sahib, the severe, held the meeting of rejoicing.
Nahran wale kar wich chhade nich na uch.	He left neither high nor low in the canal work.
Charhde san chhehattre karda ithon kuch,	In the year 76, he left the place,
Bahawalpur nun jaunda le ithon tashrif,	And went to Bahawalpur,
Si uthe di khalk nun pani di taklif.	Where the people were suffering from lack of water.

Barish bajh na khetian dhaban chhapar khushk.	From lack of water, fields, ponds and tanks were dry.
Mal maveshi tuns de bhalan pani mashk.	The cattle and the deer were seeking water thirstily.
Nahran jari kitian uthe misl Feroze.	He started canals like Ferozepore.
Grey sahib nun gaunde kar khushian nau roz.	The people sang new year's songs of thanksgiving about Grey Sahib.
Sara des Bahawli jan hoya serab,	All the land of Bahawalpur obtained irrigation,
Uthon karke kuch pher London gaya shitab.	Then he went swifty to London.
Malika di dargah wich nahran wale hal Khole sahib Grey ne kul batarz kamal.	In the presence of the Queen, Grey Sahib narrated the whole story of the canals with full details.
Sun ke Malikan akhhiya eh shayan khitab,	On hearing that, the Queen gave him that fitting title,
Grey, Star of India, tara pas mehtab,	Grey, Star of India, Star by the moon,
Nale eh farmaya ho ke bas khursand,	And, being much pleased, said :--
'Greya teri kar eh hoi hasab pasand.	'Grey, thy work has given me much pleasure.
Mere mulk be ab nun tain kita masrur,	My waterless country, you have made happy.
Sunyan nahran paigayan tere bajh fatur Hoyan asi sande andar nahran khushk.	In your absence, I have heard that the canals have become dry.
Sukke dhain mujjian bhalan pani mashk.	The rice is dry, and the deer are looking for water.
Pakkar kaleja bah gaya rayyat namu jahan, * * *	While people sit clasping their stomachs without hope.
* * * kare rawan* * *	* * *
Rayyat meri rat din mange pai doa,	The people are praying day and night,
Rabba sahib Grey nun sade des puncha.	Oh! God, send Grey Sahib back to us.
Us binan kis kholne nahran wale band,	Without him, who can open the bunds of the canals,
Bhanwen hor hazar han sahib zilla seh chand.	Though there are three thousand Deputy Commissioners.
Allah kiti unhan di turat kabul doa,	God swiftly granted their prayer,
Tun ja ke Ferozepore kar nahran ijra.	Go to Ferozepore and start the canals.
Sahib zilla Ferozepore tainun kita jan.	I have made you the Deputy Commissioner of Ferozepore.
Nahran howan terian ba dastur rawan.'	Make thy canals run as before.'
Mohammed Shah na tul kar shukria anhar,	Mohammed Shah do not protract the thanksgiving of the canals,
Nahran kionkar sukkian kar halat izhar.	Tell how the canals became dry.
Grey sahib jan gaya si taraf Bahawalpur,	When Grey Sahib went to Bahawalpur,
Hadd Jalalabad thon tain Bijapur,	From the boundaries of Jalalabad to Bijapur,
Abnoshan anhar de hathon addia mor,	The irrigators had lost what they had,

Akhan kaddi na labhna aisa hakim hor,	And said, we shall never get such a ruler,
Jis ne asade waste ede dukh jare.	Who undertook so much trouble for our sake.
Ghar ghar nahran pherian jangal hoe hare.	Canals ran everywhere, and the jungles became green.
Matha sada la gaya Satlaj darya nal,	He confronted us with the river Sutlej,
Usde bajhon Satlajon pani len mahal.	Without him, it is difficult to get water from the river.
Sahib zilla Ferozepore hoya Frazel[1] pher.	Then Frizelle became the Deputy Commissioner, Ferozepore.
Turat ba turati ponchia lage zara na der.	He arrived and made no delay.
San satattar wich san sare muhin saf, Nahran lehran marke wagian bila khilaf.	In the year 77, all the mouths were clear, and the canals ran properly.
Mirza ji Tahsildar kiti sai tamam,	Mirza Ji, the Tahsildar, made all efforts,
Ba dastur sambhaliya nahranwala kam.	And controlled the canal working, in the usual way.
Apni kassi waste main ditti darkhast,	I gave a petition for my own water-course,
July di barhwen ahi pi kam kast.	It was on the twelfth of July without doubt.
Meri kassi waste ditta hukm charha.	He immediately gave order for my watercourse.
'Mohamed Shah tun apni kassi juldi bana.'	'Mohammed Shah, make your own watercourse.'
* * * *	* * * *
Mirza ji Tahsildar itthon hoya rawan.	Mirza Ji, Tahsildar, left.
Fatteh Singh Tahsildar aya usde thaon,	And Fatteh Singh, Tahsildar, came in his place,
Zira di tahsil wich jisda roshan naon.	Whose name was famous in the Zira Tahsil.
Nahran di girdawari andar badha lak	In the inspection of the canals, he girded his loins.
Muhan nahran dekhda mul na jane thak.	He never tired of looking at the mouths of the canals.
Bijapuron sawar ho ponche ta Sur Singh.	He rode from Bijapur to Sur Singh.
Chir paselan nikle, ghore mushkil tang,	The banks were broken, and his horse went with difficulty.
Sur Singhon girdawari karke moriya pher.	After inspecting Sur Singh, he returned.
Daulatwah di nahr si wagdi ghat wahir.	The Daulatwah was running with great force.
Nal kai mirab san hor kai lak bahn.	There were some Mirabs and attendants with him.
Bhagoke te Jethian da hai jera sahn	As far as the distance between Bhagoke and Jathian

[1] Mr. J. Friselle.

Pani 'chhalan pasel de charon taraf rawan.	The water was running over all sides of the banks.
Si mausam barsat da Nuh wala tufan.	That was the rainy season and Noah's flood.
Bina passelan rah na, har pani da zor,	Except over the banks, there was no path, the might of the water was everywhere,
Daulatwah dian ghukran maujan paya shor.	The roar on the Daulatwah was very loud.
Edon sanun langna hoya bas dushwar.	It was very difficult to pass there.
Chuchakwale rah tak pohta masen lachar.	It was hard to reach the Chuchakwala road.
Age jan mahal si, ithon mori wag,	It is impossible to go further, and he had to turn back,
Gurdittewale ponchiya, jage mere bhag.	He reached Gurdittiwala, my good fortune appeared.
Main khud akhin apni ditta sara hal.	I myself saw the whole thing with my own eyes.
Tar sari poshak is chikkar pani nal.	All his clothes were wet with mud and water.
Ithon usde hausla mainun hoya 'iyan,	Thus was his keenness clear to me,
Fatteh Singh Tahsildar hai ek faizrasan.	Fatteh Singh, Tahsildar, is a benefactor.
Khabargiri anhar wich jis pai taklif.	He took trouble in looking after the canals.
Rayyat de ghamkar di ki main karan tarif.	How shall I praise the sympathiser of the people ?
Faizrasi anhar ton kam zarfan da hal,	After the benefactor of the canals,
Thora karan bayan main aya wich khiyal.	It is coming to my mind to tell a short tale of his inferiors.
Tin baras tak waggian nahran khatar-khah,	For three years the canals ran satisfactorily,
Faslan 'umda laggian ghani hoe balwah.	The crops were excellent, and the cultivators became rich.
Jhone, dhain, chholian, kanak laya rang,	Rice, gram and wheat ripened.
* * wich bhiye bhang.	* * * *
Shahan thon jo berra[1] lende qarz udhar,	Those who used to borrow *berra*[1] from money-lenders,
Mul na miwen unhanda makki, kanak, jowar.	Had no place to store their maize, wheat and *jowar*.
Grey sahib di faiz de honde shukar guzar.	They thank the bounty of Grey Sahib.
Ghar ghar nahran pherian lagge rang bahar.	Canals ran everywhere, and there was a look of prosperity.
Jisde kadam mubarakon labha pani nahr,	From whose auspicious feet the canal came,
Munji, jhone, chawalan hali kiti mehr.	And caused the rice to flourish.
Age wich Ferozepore Mahar Jani[2] ik khan.	Formerly there was a Khan, Mahar Jani, a great man, in Ferozepore.

[1] A mixture of barley and gram.

[2] Mahars are the principal Arain clan.

Ghar ghar jane nahr ne kite hai khan.	Now the canal has made Khans in every house.
Kame Jani Mahar de akhin dithe ju,	Jani's servants look at you and said,
Yaro hun na unhandi pai jandi bu.	'Friends, get off the way.'
Khali jan na rang thon meri eh kalam.	You know, I am not merely hinting at any one.
Ik mulzim ne gau nal kita si ighlam.	One accused committed an offence with a cow.
Haisi eh mukadma Session kachahri wich.	The case was now in the Sessions Court.
Mainun nal assessaran uthe hoi khich.	I was summoned with the Assessors.
Pohta hukm assessaran wich kacheri do,	Orders reached the Assessors to attend the court.
Mohammad Shah assessaran tun wi hazir ho.	Mohammad Shah, do thou also attend with the Assessors.
Ta'mil hukm di wajiban samjhi pai takrar.	I considered that the orders had to be quickly obeyed.
Tan main ghore kaske hoya jald sawar	Therefore I took my horse and mounted quickly.
Sarak Makhu di ponchiya Sodhiwale ja.	I reached the Makhu road near Sodhiwala.
Sukkar tanti marde, wanjhen hath na a.	The Sukkar was flowing with a strong roar and a pole could not reach the bottom.
Uthon ghore mor ke lae nahr kinar.	Then I turned my pony and took the canal bank.
Pul thani ja langhiya jithe wage jhallar.	I crossed the bridge where a *jhallar* was working
Akhan, 'Jani Mahr di wagdi pai jhallar.'	And said 'that is Mahr Jani's *jhallar*.'
Khet kapahan punian lae rang bahar.	There was a field of cotton in an excellent condition.
Jan oh kitta bahisht da ditha karke ghaur,	I looked carefully at that paradise,
Kaha, 'badaulat Grey de banya chamman Lahore.'	And said 'it has become the garden of Lahore by Grey's bounty.'
Pahla darja esda si mainun ma'lum;	I know its former condition;
Ithe piase tuns ke marde ghughu bum.	There doves used to die of thirst and parching.
* * *	* * *
Anarkali Lahore da paya bhuleka an.	It gave the appearance of Anarkali in Lahore.
Rang barang khetian wich sabzi baghat.	There are green gardens in the fields.
Wang Lahore Ferozepore disnun hoya mat.	Ferozepore is better to look at than Lahore.
Phal ete phalwarian wich chaman gulzar.	There are fruits and flowers in the gardens.
Grey sahib de faiz de dekhi rang bahar.	The prosperity was due to Grey Sahib's bounty.
Soyan palak da tukhm si mainun darkar.	I wanted *soya* and spinach seeds.

Milsi Jani Mahr thon umda kism udhar.	I said, I can get the best on credit from Jani Mahr.
Main ditta ik admi phirda nahr kinar,	I saw a man walking on the bank of the canal,
Kamli lungi ter si wadda paggardar.	Wrapped in a fine *lungi* with a large *pagri*.
Dekh moranga apna usda durun liya siyan.	I saw his appearance and recognised him from afar.
Kaman Jani Mahr si oh kise zaman.	He was the former servant of Jani Mahar.
Patta Mahr da pucchiya uston ho ke narm.	I politely asked him for the news of Mahar.
Un jawab sunaya ho ke dadha garm :—	He became angry and answered thus :—
'Kehra Jani Mahr hai? Mian kan na kha.	'Who is Jani Mahar? Do not trouble my ears.
Ithe Jani dher han ; Mahran hadd na ka.'	There are many Janis here and many Mahars!'
Tan main ditta usnun mohndi patta suna,	Then I told him his early condition,
'Jisde agge tokri chae phirde sa.	'You previously worked at a basket for this man.
Tain pai si tokri de wich rori ghat,	You carried a small basket of manure,
Pharya tainun darhiyon jisne karke jhat,	He who straightway seized you by the beard,
Utton paulle marke kadhi tari munjh.	And beat you to shreds like munj.
Tun darda si bhalda phirda khurla khunj.	You were afraid and sought any hiding place!
Us Mahr di lor hai, mainun das nishan.'	I want that Mahar, tell me where he is!'
Sunke chitha ho piya gal nun aya jan.	When he heard, he became angry and started to attack me.
Tan main darda uston ghori lae dora,	I was afraid and galloped away,
Wich kacheri Session de hazir hoya ja.	And went to the Sessions Court.
Mohammad Shah eh rehan de na kar bat fazul.	Mohammad Shah, stop telling these ridiculous tales.
Shukriya anhar da matlab rakh hasul.	Complete your object of the thanksgiving of the canals.
Phet Farezal kar giya ethon jald rahel.	Then Frizelle left soon.
Aya jagah usde eh sahib Astil.	In his place Steel Sahib came.
San unnassi wagnu nahran khada wat.	In the year 79, the canals ran badly.
* * *	* * *
Paras Ram Tahsildar aya Zira jan ;	Paras Ram, Tahsildar, came to Zira ;
Nahran jari karan da rakhda bahut dhiyan,	He gave great thought to run the canals,
Mirza ji de hukm di jis kiti ta'mil.	And obeyed the orders of Mirza Ji.
Meri kassi waste ditta hukm aukil.	Gave a favourable order for my watercourse.
'Ghaflat na kar, Syada, kassi wakh bana,	'Oh Sayad, make no mistake, take and start the watercourse,
Grey Sahib de faiz da tun wi bakhra pa.'	And take your share in Grey Sahib's bounty.'

Karke dhawe Rustami tan main hoya tiyyar.	Then I became ready to work like Rustam.
Dohan kohan da fasla kam aha dushwar.	The distance was two *kos*, it was a difficult work.
Nal taraddad sa'i de kassi lai bana,	With efforts, I built a watercourse,
Nahron pani apne rakbah ditta pa.	And brought water from the canal to my fields.
Daulatwah de nahr thon karde lok nigah,	People looked from the Daulatwah canal,
'Akhan kassi legaya kedi duron Shah.'	And said, 'the Shah has taken his watercourse a long distance.'
Ghulam Qasim Tahsildar san unnasi wich,	Ghulam Qasim was the Tahsildar in 79,
Zira di tahsil wich kismat anda khich.	And came to Zira Tahsil.
Nal qaza de paigaya muhin nahran at,	By God's will, the mouths of the canals silted,
Jisde ba'is wagnun nahran khada wat.	Wherefore the canals ran badly.
Tan wi hoyan band nan, kam aya ab.	They were not absolutely closed, but little water came.
Pakki thori sawani, hari gai kharab.	Little of the autumn crop ripened, the spring crops were ruined.
Kazi ne san assi nahran wali madd,	In the year 80, the Qazi appointed, in the canal branch,
Dalip Singh Sardar nun saunpi karke kad.	Sardar Dalip Singh, a big man, to the charge of the canals.
'Tun Naib Tahsildar nale hai sardar :	Saying 'you are a Naib Tahsildar and also a Sardar ;
Jo ke ba dastur le nahran wali kar.	Conduct the work of the canals, as is the custom.
Sal guzishta piya si muhin thora at,	Last year, a little silt lay in the mouths,
Nahran ba'is usde ditta pani ghat.	Wherefore the canals gave little water.
Muhin nahran sariyon pichhon saf kara,	Clean all the mouths of the canals,
Nahran de ijrai wich mul na pawe khata.	Let no fault occur in running the canals.
Jiwen Imam Din ne sabik ehho mad,	As Imam Din, formerly, managed that branch,
Rakhi apne pas si kar koshish behadd.	So do you take the utmost pains.
* * * *	* * * *
Nahran jari hon wich mul na rakho dher,	Delay not to run the canals,
Tan eh madd sambhalke charhia deke ta,	But mount very swiftly and take charge of the canals,
Muhin nahran dekhda har mankiya te ja.'	Study all the mouths of the canals on the spot.'
Kar ahi dushwar, eh akil gae bundla.	It was a difficult work, and he was not very intelligent.
Intizam anhar da wich kiyas na a.	He did not care for the management of the canals.
Rakh gardani kar giya si nale darya,	The river changed its course,

Muhin nahran at ke wage duradaja.	And flowed far away from the mouths of the canals.
Darda sahib Grey thon so banno had,	It fixed its boundaries in fear of Grey Sahib,
Nahran di mikdar da nalla gaya ag chhad.	And left enough water for all the canals in the *nala*.
Naib mul na janda daryawan de khot,	The Naib Tahsildar knew nothing about the faults in the rivers,
Kiti tat balatiyan wangon eh report	Like those of short memories, he made this report.
' Muhin nahran at ke dur giya darya.	' The river has gone far away from the mouths of the canals.
Mumkin nan is sal wich nahran pani a.'	It is impossible for water to come into the canals this year.'
Udhar darya khukharan mare kahe pukar,	Then the river cried aloud,
' Nahran pani nale thon pao be takrar.	' Take water from the *nala*, and force it into the canals.
Bajhon maddat hakman pani ghair hasul.	Without the aid of the rulers, water cannot be had.
Ap mohane lok san pesh na janda mul.'	Self-willed men can do nothing and know nothing.'
Pani godi khetian sarke hoyan khushk.	All the crops and fields dried up without water.
Sukke dhain munjhian bhalan pani mushk.	The dry rice needed water.
San assi wich panion nahran den jawab,	In the year 80, the canals failed to give water,
Age wangun bhajke howo jigar kabab.	Men burnt like fire and their livers roasted.
Mango Allah pak thon hath pasar doa,	Prayed to Allah with clasped hands,
Grey sahib is des wich mur ke phera pa.	That Grey Sahib should be sent back to this country.
Usde bajhon kaun hai jehra dewe dad.	Without him who will give us justice.
Sade tohade dillan wich har dam jisdi yad.	In our hearts and thine, we always remember him.
Mohammad Shah hun idhron wag taba' di mor,	Mohammad Shah, now turn your attention hence.
Grey sahib da Londonon mur ke awan jor.	Tell Grey Sahib's return from London.
Hoyan khushk zaraitan, nahran hoyan band.	The crops were dried and the canals were closed.
Pai giya sog rayyat jo haisan dil khand.	The people who were then happy, grieved.
Akhan ' Awe Grey ji murke pawe jan,'	They said ' Let Grey Sahib return.'
Dast gir bekasan hai 'isa da pahlwan.	He is the helper of the miserable and the champion of Isa.
Allah di dargah wich pai doa kabul,	Their prayer was accepted in Allah's presence.
* * * **murad hasul.**	* * *
Malka ne farmaya Grey sahib nun pher :—	The Queen again ordered Grey Sahib :—

'Tere bajhon pai giya nahran wich andher.	'Without thee, the canals do not flow.
Jaldi pohnch Ferozepur, le nahran di sar,	Go to Ferozepore quickly and look at the canals,
Agge wangun nahin tan hosi des khoar.	Or the country will become bad like before.
Sabik tere waste ho chukka arshad,	I had previously this idea about my country.
Mulk mera bin panion honda hai barbad.	My country is being ruined without water.
Jis din tainun bakhshiya si shayan khitab,	When I gave you that fitting title,
Grey, Star of India, tara pas Mahtab.	Grey, Star of India, star beside the moon.
Nahran wali nal hi kitti si takid.	I also insisted on the canals.
Suk giyyan hun, khalk nun pai giya wakt shadid.	They had dried and hardship has fallen on the people
Sahib zilla Ferozepur ho tun ba dastur,	You are, as before, the Deputy Commissioner of Ferozepore,
Intizam anhar kar ja ke billa kasur.'	And make no mistake in arranging the canals.'
Malka de dargah ton nal khitab sharif,	With that noble title, from the Queen's presence,
Grey sahib Ferozepur le aya tashrif.	Grey came to Ferozepore.
Sunde sar nu eh khalqat hoe shad.	All the people rejoiced, when they heard the news.
Ghar ghar milan mubarakan nal salamat bad.	In every house, congratulations were heard.
Bajhon sahib Grey de nahran piya kasur.	Without Grey Sahib, the canals suffered.
Akhan ' Yaro, was pae, fikr hoe sab dur.	They said, 'Friends, be of good cheer, fear not.
Faslan lagan changian hosan khush guzran.	The crops will be good and we shall flourish.
Grey na akho khas eh nahran ayan jan.'	Say not that it is only Grey, the canals have come.'
Dar aslahi rasti sacho sach kalam.	These words were absolutely true.
Ithe a ke Grey ne paya nahin aram.	Grey came here and took no rest.
Nah raste di mandgi na hajat khai khab.	He felt no fatigue with his travelling and had no need of sleep.
Yaro pehle aunun daura charhe shitab.	My friends, come, let us start at once on tour.
Muhin te la pand tak nahran wala hal.	The condition of the canals from mouth to tail.
Pichhon sara jachiya karke ghaur kamal.	He understood thoroughly with care.
Go main jari karanga nahran nun imsal,	Though I will make the canals run this year,
Lekin zimmawar ban jari rahan mahal.	But without some responsible person, it is impossible for them to continue running.
Bane alahda mahkama nahran wala ik,	A separate Canal Department should be made,

Jisde zimmawareon nahran pawe na phik.	Whose responsible officers will make no mistake in the canals.
Robkar wich kholia kul mufassil hal.	In a letter, he explained the whole scheme in detail.
Nahran jari karan di ahe khas dalil.	That special scheme for running the canals.
Pahle daura pohnchia Zira di tahsil.	First on tour he came to Zira,
Kazi ji tahsildar ditha kad kalil	Saw the small size of Qazi, the Tahsildar.
Nahran di kuchh isthon honi nahin sabil.	From him, there should be no hope for the canals
Pharba kad kalil thon kar nahr dushwar,	Canal work is difficult for a fat and small man,
Jehra himmat Rustami rakhe dewe kar.	It needs the courage of Rustam.
Ithe hakim chahe bala kad jalil,	Here we want a tall ruler,
'Akal,'ilm te shan wich dise piya aukil.	Of fine intelligence, knowledge and influence.
Kazi ji nun toria Moge kar tabdil,	He transferred the Qazi to Moga,
Fatteh Singh nun bhejia Zira di tahsil	And sent Fatteh Singh to Zira Tahsil
Apne ali hausla mujib dana raz,	With determination and with great wisdom,
Kita sade waste Fatteh Singh mumtaz.	He appointed Fatteh Singh for this work
Eh sada tahsildar haman sifat mausuf.	He was our Tahsildar worthy of all good names.
Surat shaukat shan hai ji utte maukuf,	He was the acme of good looks, countenance and influence,
Sani Aflatun hai feham firasat wich.	A second Plato in intelligence.
Ihtmam anhar wich mul na honda zich.	He was never embarrassed in the superintendence of the canals.
Jisne awan sar hi dithe kul makan,	He came and saw all the canals,
Har jagah ba tarz si be raunak wiran	Everywhere the country appeared waste and desolate
Apni maskin khas di rakhi tarz kamal,	He kept his own habitation in good order,
Jehra dekhe usde howe taba' nihal.	Whoever saw it would be very happy.
La Tahsil Sarai tak sitah saf maidan,	From the Tahsil to the Sarai was a level plain,
Kul abadi talab sa, laik chamnistan.	All fit for cultivation and suitable for a garden
Bahn atakan usnun ditta chaman bana,	He made plots and turned the land into a garden,
Goya chaman Lahore da takhta anda cha.	That is, he took the throne of the garden of Lahore and brought it here.
Ponda shak shanid wich, hai o laik did,	It sounds incredible but it is worth seeing,
Ja ke akhan dekh lai aiha nahin ba'id.	Go and see it, it is not far.
Zira de tahsil da ditha bagh banam,	He made the garden of Zira,
Kharch honda sirkar da jiste paisa am.	Spending Government money freely.

Hai si eh kho yafta ser chaman Lahore.	It was like the gardens of Lahore.
Usnun hachhon yad san baghan di sabh taur.	He was well-acquainted with gardens in every way.
* * * *	* * * * *
Ditta bagh wiran hai utte dinon omang,	* * * * *
Istihkak pahchanana eh hai wada kamal.	He was a great man and understood the rights of persons.
Nur purana baghban kita sad bahal.	He re-instated Noor, the old gardener.
Bhan arakan usne ditte bute la.	He levelled the boundaries and planted trees.
Khurpe thape hath wich gudi kare safa.	He took spade and mallet in hand and cleaned the place.
Pani dewe rat din jari rakhe khuh.	Gave water day and night and kept the well running.
Dekho hoe sohawane bagh saredi juh.	See the garden become beautiful.
Fatteh Singh ne horwe maddat ditti cha,	Fatteh Singh gave other help,
Sirabi is bagh nun jisthon rahe sada.	By which our gardens remained irrigated.
Fattehwah di shakh di wichon andi shakh,	He brought a branch from the Fatehwah branch,
Rahe tarawat bagh nun pani mile farakh.	To have a continuous flow of water and to keep the garden amply watered.
Nale sahib Grey ne nahran da sabh kar,	Grey Sahib also gave him all the canal work,
Usnun aha saumpiya haddon bajh shumar.	And entrusted to him without counting it.
Oh wi nal bahadri pura kita kar,	He performed the whole work bravely,
Eh wi sitah tahsil da kar ditta gulzar.	And made the neighbourhood of the tahsil a garden.
Andar kar mafuzah pura kar guzar,	He fulfilled all work entrusted to him,
Kita ghair mafuzah wich na mul udhar.	And in the work not entrusted to him he did not delay.
Fatteh Singh da auna yad rahwe har daur;	Let the memory of Fatteh Singh's coming remain for ever;
Nahran te tahsil wi ban giya kitta Lahore.	He made the tahsil like Lahore by gardens.
Zira di tahsil hai jisthon bas mashkur.	Zira Tahsil is very grateful to him.
Dar islahai Grey da sara nur zahur.	In reality, it was all due to Grey.
Istarah ji is wal raha usda dhiyan.	Thus his thoughts remained in this direction.
Thore arse bagh eh howe rishk janan.	In a short time, the garden will be likely Fairy land.
Jisnun subah wa sham hai sair chaman da shauk,	Whoever likes to walk in a garden, every morning and evening,
Hathen lae chaman nun kiwen na dewe fauk.	How will he refrain from working with his hands and praising the garden.

Mohammad Shah kah apne shukrie da hal,	Mohammad Shah, tell your thanksgiving,
Lae aur nibhae kisnun nahin khiyal.	Who does not think of beginning and completing.
Dujhi warin aunda Grey sahib zishan.	The second time, mighty Grey Sahib came.
Zira pas tahsil de latha tambun tan.	He camped near the Zira Tahsil.
Talab hoe tahsil wich sare khurd kabir,	The great and small were summoned to the tahsil,
Ab nosh hor jiskadar ahe lambardar.	Also all irrigators and lambardars.
Hoya hukm tumam nun kachahri hazir ho,	Orders were given to all to attend the assembly,
Hukm sunan anhar da dag dillan de dhon.	To hear the orders about the canals and to remove their grievances.
Grey sahib fayyaz ne laya si Darbar,	Grey Sahib, the bountiful, held the Durbar.
	* * *
Fatteh Singh tahsildar khud sahib de pas,	Fatteh Singh, the Tahsildar, was by the Sahib,
Lambardaran haziran nun denda dharwas.	And encouraged the lambardars present.
Fard asamiwar si ik munshi de hath.	The Munshi had a list of them and names in his hand.
Adam utte admi miwen wich na sath.	So many assembled that they could not get in.
Munshi piya pukarda fardon nam ba nam.	The Munshi called the name by name from the lists.
Apo apni nam sun honde jama tamam.	They all assembled.
Hazir hoe tamam jan Grey sahib jarar	When all were present, the stern Grey Sahib
Intisam anhar di parhan lagga robkar,	Began to read the orders about the arrangement of the canals,
Hasil matlab usda karda han azhar.	And explained the consequences of his intentions.
Grey sahib khud istarah hoya si Darbar.	Thus was Grey Sahib's own Darbar;—
'Tuhada nahran suknon hoya bahut ziyan,	'As the canals became dry, you suffered much damage,
Aya han main Londonon sun ke eh nuksan.	I have come from London on hearing your damage.
Dil nun deho tasallian, na howo hairan,	Comfort yourselves and be not astonished,
Agge wangon karanga nahran kul rawan.	I will make all the canals run as before.
Mere ithe rahan da arsa bahut kalil,	I will only stay here a short time.
Edon gallon guzarde sai sai pai dalil.	So I have thought of hundreds of schemes.
Muhin nahran chabiya saf howan har sal.	The mouths of the canal must be cleaned completely every year.
Mere pichhon unhanda jari rahn mahal.	It is difficult for them to run in my absence.
So main nahran waste sochi ik dalil.	So I have thought of a plan for the canals,

Nahran wali maddat howe koi kafil.	There will be some competent man in the canal branch.
Nahran da ik mahkma juda bane har taur.	An absolutely a separate Canal Department will be made.
Amla zimmawar ho, rakhe hachhon ghaur.	A responsible staff will look after them well.
Sadhe sat hazar hai amle di tankhah.	The pay of the establishment will be 7½ thousand rupees.
Unhan rupian waste main eh badha rah.	To pay that money, I have arranged as follows.
Ditti sari jama eh tinnen hissen chhand.	I have divided the whole into three shares.
Ik hissa sarkar da, do rayyat di wand.	One share of Government and two shares of the people.
Rayyat di do hissian di hai eh tafsil.	This is the detail of the people's two shares.
Ik hissa Mamdot nun, dujah do tahsil.	One share of Mamdot and the other of the two tahsils.

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Fajre charh ke Chabeon hoya pher rawan,	In the morning, he started from Chaba
Wich wich Daulatwah aya alishan.	And went over the Daulatwah.
Kassi pason uthke main kiti tazim,	I rose by my watercourse, and made my humble prayer.
Kaddi na ditha is jiha hakim taba' salim.	I never saw such a kindly ruler.
Mere kassi wekh ke ghora chale pa,	After seeing my watercourse, he started his horse,
Wich wich Daulatwah de gaya Bharana da.	He hurried on by the Daulatwah, and went to Bharana.
Fatteh Singh Tahsildar nal kae aswar,	Fatteh Singh, the Tahsildar, was riding with him,
Ardal de wich admi bhanen jan hazar.	And in his train, a thousand men were running.
Ja ke thore fasle moria ik aswar,	When he had gone a short way, he sent back a horseman,
Nal buland awaz de jisne kiha pukar.	Who cried out in a loud voice.
'Shah ji, tere waste hoya eh irshad.	'Shah, this is the order for you.
Shukriya anhar da jore hasab murad.'	Compose your thanksgiving for the canal as you like.'
Ta'mil hukm de wajiban mainun hoe lor, Shukriya anhar da ditta kissa jor.	I obeyed the order and composed a thanksgiving of the canals.
Grey sahib de ahad wich banya amla nahr,	In Grey Sahib's time the canal establishment was made.
Jis amle de zikr di dil nun ai lehr;	To mention which I thought myself;
Sabik Mayya Das ne Grey sahib de pas,	Formerly Maya Das was with Grey Sahib,

Nahran de kam rat din hachhon kite ras.	And did good work on the canals day and night.
Mayyawah di nahr si taen usde nam.	Mayawah's canal is called after him.
Paya jisde simreyon hunwi ucha kam.	From it he brought the prints of his good work.
Y'ani sahib Grey ne nal kamal rasa.	That is, Grey Sahib with great keenness.
Nahran da hon mahkma juda banaya cha.	Made the canal department separate.
Eh nahran da mahkma hoya zimmawar.	He was made responsible for the canal department.
Nahran jari hon wich zara na karo udhar.	To run the canals suffer no delay.
Dekho hakim isda roshan akl kiyas,	See the glorious thoughts of this ruler,
Kar ditta anhar da nazim Mayya Das.	He made Mayya Das, the manager of the canals.

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APPENDIX V.

Schedule of Sirhind Canal Water-Rates.

Crop.	Zone I. — Everywhere except Fazilka. — *Rates per* Acre.	Zone I. — *Rates per* *Ghumao.*	Zone II. — Fazilka. — *Rates per* Acre.	Zone II. — *Rates per* *Pakka bigha.*	Crop.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
Sugarcane	12 0 0	10 0 0	10 0 0	6 4 0	Crop.
Rice, orchards, gardens, poppy, indigo, dyes, drugs, spices, waternuts, maize, wheat and vegetables, except turnips.	5 4 0	4 5 9	5 0 0	3 2 0	Orchards and gardens per half year; others per crop.
Cotton, chillies, melons, tobacco, fibres, barley, oil-seeds, *berra*, *saeji*, all *kharif* and *rabi* non-fodder crops not specified.	4 0 0	3 5 0	3 12 0	2 5 6	Crop.
Bajra, *jowar*, *chari*, *moth*, *mung*, *mash*, *guar*, *china*, *masr*, gram, turnips, peas, and all *kharif* and *rabi* fodder crops not specified.	3 4 0	2 12 0	3 0 0	1 14 0	„
Single watering before ploughing not followed by a crop; also crops grown on the "*wadh*" of previous crop.	1 8 0	1 4 0	1 8 0	0 15 0	Each watering.

Note.—The above rates are for irrigation by flow, for irrigation by lift half rates are charged.